

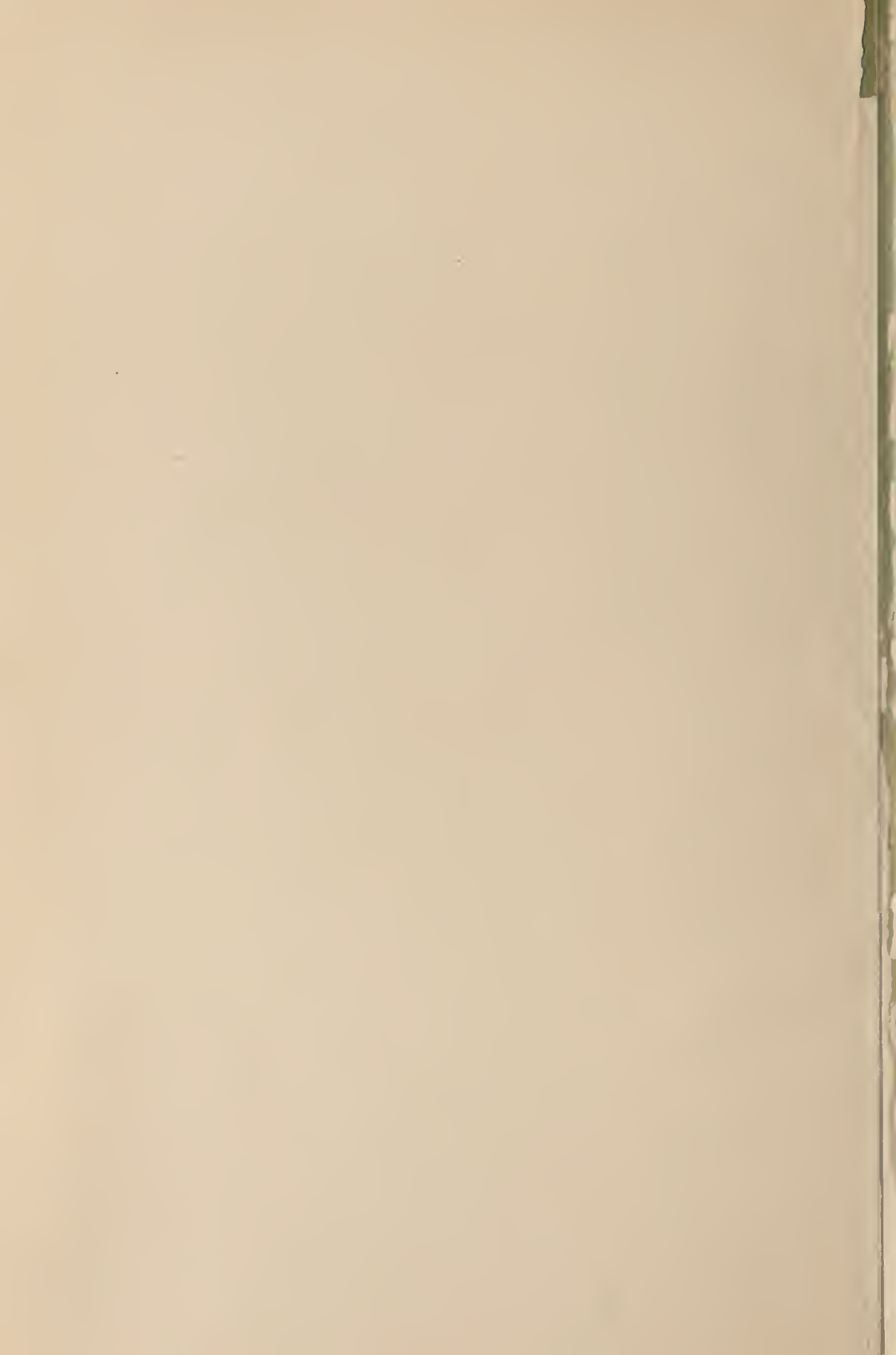
Division

Section









# *The Missionary Review of the World*



VOL. XXII. NEW SERIES

VOL. XXXII. OLD SERIES

**JANUARY TO DECEMBER, 1909**

---

*EDITOR-IN-CHIEF*

REV. ARTHUR T. PIERSON, D.D.

*ASSOCIATE EDITORS*

REV. J. T. GRACEY, D.D.

REV. D. L. LEONARD, D.D.

REV. J. STUART HOLDEN

REV. LOUIS MEYER

*MANAGING EDITOR*

DELAVAN L. PIERSON

---

FUNK & WAGNALLS COMPANY

NEW YORK

LONDON

1909

COPYRIGHT, 1909

BY

FUNK & WAGNALLS COMPANY

---

*Printed in the United States*





Digitized by the Internet Archive  
in 2015







INDIAN CEMETERY AT GOSHEN, OHIO, WHERE ZEISBERGER'S BODY WAS BURIED

[illegible]

# *The Missionary Review of the World*

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),  
44-60 E. 23d St., New York

VOL. XXXII. No. 11  
*Old Series*

NOVEMBER, 1909

VOL. XXII. No. 11  
*New Series*

## **SIGNS OF THE TIMES**

### **PREPARING FOR WORLD-WIDE EVANGELIZATION**

Christians in Australia are addressing themselves to a practical solution of the problem of world-wide evangelization. The following proposals, which were carried unanimously by the Victorian Auxiliaries of the Church Missionary Association, the China Inland Mission, the London Mission Society (Victoria and New South Wales Auxiliaries), Methodist Foreign Mission, Presbyterian Church of Victoria (Foreign Missions Department), and the Victoria Baptist Foreign Mission, would, if given effect to, call forth a world-wide missionary program:

I. Accurately to describe the area to be covered, to show where is the open door, and to appraise what is required for this work. Such information to be supplied by the various Protestant churches and societies.

II. To collate and sift such information, and secure its presentation to the whole Church of Christ.

III. In cooperation with the churches and societies, to indicate what fields of labor and forms of service can be best taken up by each of them, thus economizing and utilizing the powers of the Church to the utmost, so that the Gospel may be speedily proclaimed throughout the whole world.

IV. In cooperation with the churches and societies, to bring these facts and measures before the churches in such ways as to secure the personal and ma-

terial forces required for the complete evangelization of the world.

V. To interfere in no way whatever with the particular work and management of any society.

To secure these results it will be necessary to bring the various missionary societies into some organization for conference and cooperation, and it is hoped that this will be accomplished in connection with the World Missionary Conference at Edinburgh next year.

### **A REVIVAL IN ECUADOR**

The Methodist Mission in Ecuador, South America, reports a revival under the ministrations of Rev. Harry Compton. There have been over forty who have been converted and united to the Church—among them some soldiers and other prominent men. The revival awakened strong opposition on the part of the Roman Catholic priests, who incited a mob to attack the Protestant church. It was necessary to appeal to the government for protection. The work in Latin America is slowly progressing, but difficulties are many and opposition is strong.

### **TROUBLE IN COLOMBIA**

Another revolution is reported from Colombia, South America. General Rafael Reyes, the president, left for a visit to Europe, and met somewhat the fate of Castro, for during his ab-

sence a portion of the army revolted and proclaimed Gonzalez Valencia as president. Martial law was declared throughout the country. Valencia has issued a manifesto declaring his disapproval of the revolutionary movement, and for the most part disturbances have been confined to Barranquilla. The continual disturbances in these Central and South American countries add greatly to the difficulties of missionary work in an already difficult field.

#### CHRISTIAN UNITY IN BRITISH EAST AFRICA

In June, a united missionary conference was held at Nairobi, B.E.A., where there gathered forty-five missionaries from eight different missions, stretching from Pemba in the Indian Ocean to Uganda on Lake Victoria. On many matters there was naturally wide divergence of opinion, but, through the entire four days, there was at the same time a warm, Christian spirit of unity.

The most important matter before the conference was the proposal for one united, self-governing, self-propagating native church for British East Africa. The representatives of the various missions were called upon to state what they considered the chief difficulties to such a proposal. A strong, representative committee of eleven members was appointed to draw up some definite plan to submit to the next conference. Out of this number a sub-committee of four was chosen to work out the preliminary draft. This latter committee is composed of Dr. H. E. Scott, Church of Scotland, chairman; Rev. J. J. Willis, Church of England; Rev. C. E. Hurlburt, Africa Inland Mission, and W. R. Hotchkiss, Friends. Friends in

the homeland are asked to pray much that the Spirit of our Lord may guide this committee and may bend every will to the complete obedience of Christ.

Forty-five missionaries were present, representing eight different missionary societies: The Church Missionary Society, the Africa Inland Mission, the Menmonites, the Friends' Industrial Mission, the American Friends' Society, the Scotch Presbyterian Mission, the Seventh-day Adventists, and the Primitive Methodists. Such a variety might seem to preclude harmony of views, but the spirit of prayer that prevailed brought about a unity of spirit.

Whatever degree of greater uniformity in worship and Church government may be arrived at for the founding of a common native church for East Africa, a great deal was done toward laying the foundations of such uniformity. In the formation of a common native church it was agreed:

(1) That the Bible should be accepted as the standard of belief, and that what is not contained therein, or can be proved thereby, should not be taught as necessary to salvation.

(2) That the Apostles' and Nicene Creeds should be accepted as an expression of the faith of the Church.

(3) That the two Sacraments should be duly administered.

(4) That there should be a duly ordered and properly safeguarded ministry in the Church.

The members of the Friends' Mission personally agreed to the use of the outward forms in the Sacraments, but express a doubt as to whether the supporters of their missions would be ready to accept them. The Presbyterians felt that the *permanent* appointment of an ordained man as Bishop of the Church in East Africa,



would be a difficulty with them. All agreed that a common form of liturgy would be of great use in conducting church services; and it was decided that a liturgy of prayers used in the Christian Church, including the Lord's Prayer, the Creeds and Ten Commandments, should be drawn up by the selected committee.

Another important resolution was passed, that while men should not be prest to put away their "wives" in order to be baptized, yet that no polygamist should be baptized. It was understood that men having more than one "wife" might be accepted as catechumens, but that they could not be baptized.

#### **MISSION TROUBLES IN NYASALAND**

Serious troubles have recently disturbed the peace and progress of the Livingstonia Mission in Nyasaland, Central Africa. A native, who had been in the employ of the mission, incurred disgrace, was dismissed and returned to his tribe on the western shore of Lake Nyasa. There he represented himself as entrusted with a divine message and went about proclaiming that in October, 1914, the second advent would take place, accompanied by the overthrow of the existing governments and the establishment of an African kingdom. He is reported to have gathered a considerable following, having baptized by immersion about one thousand persons. The native Christians have stood firm—with the exception of two or three church-members and about forty catechumens who joined the movement. The danger of a political rising has led the government to intervene and put the leader in prison. This is one of the many difficulties which

the missionaries among ignorant people have to face.

#### **CHINA AND ITS DISSENSIONS**

Reform advances in the Celestial Empire but not without hindrances. The recent financial dealings with outsiders have aroused antagonism. For instance, in the Hupeh province the gentry have wired a protest to Chang Chi Tung, grand councilor, against granting to American and other bankers, the Hankow-Sz-chuan Railroad loan of \$30,000,000; and declare that if the throne sanction it, they will not recognize the imperial edict. Peking officials construe this protest from Central China as a very formidable revolt against the system of central control, and urgently demand that it be resisted. Whether the general government is able to keep under control this spirit of "State's rights" remains to be seen. It is practically secession and independence. China has not yet got to the point where the antiforeign notions have given way, and the doors of welcome are thrown wide. In such a colossal and ancient empire changes are very slow. But when this great people do move the momentum will be resistless.

#### **CHINA'S ANTICHRISTIAN CAMPAIGN**

Graduates of the Christian colleges in China have been winning some of the highest government positions, but this success appears to have aroused the enmity of the followers of Confucius, and antichristian measures are being adopted by the Government which may embarrass the American schools and colleges there.

The sentiment of the Government is distinctly hostile to Christianity. The Wai-Wu-Pu, or Board of Foreign Affairs at Peking, has issued a decree

forbidding any Chinese to found an independent church, or to collect any funds for the Church. A general desire seems to prevail that the extension of Christianity in China should be checked.

The graduates of the Fuchau missionary colleges have been refused a right to vote at the election of members to the newly instituted Provincial Assemblies so that it is to be feared that almost all adult Chinese male Christians, and the bulk of those non-Christians who have received modern education in the missionary colleges, will be excluded from the earlier Assemblies. If this is true it is regrettable, particularly because religious and social legislation likely to be introduced by foreign-trained members will not perhaps occur to those who have not had that advantage. In other directions the effect is likely to be still more disquieting. The purpose of the decree is obviously to check the further multiplication of missionary colleges and schools, and to reduce promptly the attendance of those already established.

#### A CHINESE STUDENT CONFERENCE

Early in September a hundred and forty Chinese students gathered at Hamilton, New York, from all the Eastern part of the United States for the annual Conference of the Chinese Students' Alliance. The language of the Conference was English, for, owing to the multiplicity of Chinese dialects, English was the only language that could be generally understood. Among the outside speakers were Dr. W. W. Yen, secretary of the Chinese Legation at Washington; Prof. Jeremiah W. Jenks, of Cornell, and Dr. F. L. Hawks Pott, president of St. John's

College at Shanghai. The key-note of the Conference was patriotism—the patriotism not of boastfulness but of service.

The first conference of Christian Chinese students in the United States followed immediately after the main Conference. The program was similar to that of the Northfield Student Conferences. There are now nearly five hundred Chinese students in this country, more having come to the United States than to any other country except Japan. A hundred more are expected in December, to be sent by the Chinese Government, under the arrangement made last year by Tang-Shao-Yi, China's special representative. These conferences of Christian Chinese may have a large part in the Christianization of the great empire.

#### NO RELIGIOUS LIBERTY UNDER ISLAM

The German Orient Mission has a station at Philippopol, a city which belongs to Bulgaria and not to Turkey, where Pastor Aweteranian, a former Turkish priest, did valiant missionary work among the fanatical Mohammedans of Bulgaria and Turkey. Together with two other Turkish priests, who believe in Christ, but are as yet unbaptized, he published a missionary paper, *Gunsch* (Sun), in which Christ was preached and the system of Mohammedanism was sharply criticised. Letters came from all sides, some expressing bitter hatred, and others thanking the editors for their truthful and helpful articles. No attention was paid to the threatening letters, and the good work continued, until the news reached Aweteranian that a murderous assault was planned against himself and his two friends and helpers. He reported the matter to the Gov-



ernment, and received the remarkable answer that the Government would see that the murderers were punished if the three ex-priests were killed, but that it could not undertake to guarantee their safety. Soon other disquieting news came. In a secret conference a resolution had been solemnly passed that the three who had forsaken Mohammedanism must die, and three days later a fanatical Mohammedan took an oath in public that he would kill the missionaries like dogs within one week. Then Pastor Aweteranian and his coworkers decided to leave Philippopol, believing that their death would be of little use to the cause of Christ. They fled to Germany, where they are to be teachers in the Training School for Missionaries among the Mohammedans, which the Orient Mission is opening in Potsdam. The two ex-priests, who have not yet been baptized, will acknowledge Christ in public baptism on October 10th. Pastor Aweteranian will administer the sacrament and thus, probably for the first time since the days of Mohammed, a Turkish ex-priest will receive two other Turkish ex-priests into the Church.

#### **THE KONGO MISSIONARIES ACQUITTED**

After months of waiting and several postponements of the trial, Dr. Wm. M. Morrison and Dr. Wm. H. Sheppard, of the American Presbyterian Mission at Luebo, Kongo Free State, have been freed from the charges of libel preferred by the Kongo State.

Dr. Morrison and Dr. Sheppard who have been for nearly twenty years in the Kongo country working for the uplift of the natives, were stirred by the oppression and cruelty they wit-

nessed in the rubber districts, and sent to the Governor-General a statement of charges against the Kasai Company for their ill-treatment of the natives. The reply was not an investigation, but first denial and then a lawsuit for alleged "calumnious denunciation." The charges against Dr. Morrison were finally withdrawn, avowedly on account of an error in the summons. No attempt was made to disprove the charges made by Dr. Sheppard, and the company refused to consent to an inquiry into their truth. The charges had already been confirmed by the British consul. Finally the case came to trial and Dr. Sheppard was vindicated and the case dismissed.

There is still a call for energetic and concerted action against the Kongo Government and rubber companies for their continued oppression of the natives and their disregard of the provisions of the Berlin Treaty promising equal rights of trade and residence.

#### **THE INCREASE OF INSANITY**

Again have especially British medical and scientific authorities warned the public of the army of lunatics, idiots, and mentally imbecile people that has been year by year growing, at the alarming rate of 2,000 and more per annum in the British Isles alone; and for the past decade, at the average rate of 2,370! The total number of certified insane is now, according to the report of the Lunacy Commission, 128,787, showing that, while in the past fifty years the population has grown 81 per cent, the number of insane persons, known to the authorities has increased 250 per cent, or over six times faster! And the causes are traceable. The main factor is drink, and the others are vicious in-

dulgences, the push and drive of modern business life, and misdirected religious mania, meddling with spiritualism, etc. A British physician says he traces one form of mental unbalance directly to motoring, and the recklessness of risk that it is necessary to cultivate in speeding. The facts about increasing insanity are not confined to Great Britain, but the researches there are more careful and constant.

### JAPAN AND MILITARISM

The Sunrise Kingdom is suffering from popular discontent. Suffering of soldiers in army maneuvers, due to heat and overtaxation, has moved the press to attack conscription and militarism. These soldiers are conscripts, not volunteers, and paid only two cents a day. There is no voluntary sacrifice on the altar of patriotism, and hence no enthusiasm, but rather a sense of slavery to a military despotism. The dissatisfaction is wide-spread and wider-spreading. The nation is paying dear for the attempt to cope with other nations in military and naval armaments. The costliness of carrying on campaigns or even maintaining an army in barracks, is one of the main arguments for the proposed arbitration court of the world.

### RUSSIAN MISRULE

The Russian Parliamentary Committee has issued a memorial to the British Government, calling attention to the repressive rule obtaining in Russia. For four years a policy of repression has prevailed tho long since organized revolution has ceased. The substance of the memorial is as follows:

Between October, 1905, and December, 1908, there were 4,002 capital sentences on civilians—not in civil but in exceptional military courts—and 2,118 executions were officially announced. The number of exiles in Siberia and northern Russia, mostly punished without trial, and under a system which involves much physical suffering and privation, was officially estimated in October last at 74,000. Besides these exiles, over 180,000 persons—a total which has more than doubled since 1905—criminals and political offenders, are crowded together in prisons built to hold 107,000. Epidemic diseases, especially typhus, are prevalent in most of the prisons; the sick and the whole lie together, and even in cases of fever the fetters are not removed. In some prisons the warders systematically beat and maltreat the sick and the whole alike, and there is evidence of more deliberate tortures, to punish the defiant or extract confession from the suspect.

"Such excesses," say the memorialists, "would move our indignation, were all the victims ordinary criminals," and they protest on the ground of simple humanity. Many of these persons, if guilty, suffer for acts or words which in any constitutional country would be lawful or even praiseworthy. The memorialists recognize no direct intervention as possible, but suggest that a friendly government may exert influence to ameliorate the lot of those sufferers. "At any rate, the infliction of such wrongs on Russians, and the indignation they excite among ourselves, are relevant and important factors in our relations, of which the two governments should be fully informed."

The Bishops of Hereford and Birmingham, Dr. Clifford, Dr. Rendel Harris, Dr. Horton, Lord Courtney of Penwith, Sir George White, Sir A. Conan Doyle, Mr. Frederic Harrison, Sir P. W. Bunting, Sir Oliver Lodge, and many other ministers of religion, members of Parliament, authors, editors and professors, sign the letter.

# GREAT INCENTIVES AND ENCOURAGEMENTS IN MISSIONS

BY THE EDITOR-IN-CHIEF

From time to time even missionaries are tempted, like Elijah, to sit down under the "juniper-tree" of doubt and despondency, for the most devoted workers and witnesses for God are men and women "of like passions" with the rest of mankind, and need the "touch" of the heavenly angel and the "strength" of the celestial "meat."

There are at least seven or eight leading incitements and encouragements to missionary service which constitute a standing rebuke to all such downcast frames of mind. Each, taken separately, proves a mighty stimulant and tonic to the discouraged spirit; but, taken together, they become God's elixir of life—infusing supernatural vigor and vitality into His workmen. Let us once more put before us the elements that enter into this heaven-mixed cordial for fainting, drooping souls.

1. First: there is the *sure promise of God*: "My Word shall not return unto Me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it."

The comparison here used is a significant comment on the promise. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall My Word be that goeth forth out of My mouth." Here the word "but" carries the force of *until*—and the thought is that, as the vapors that by condensation are precipitated upon the earth do not return in evaporation to the sky until they have accomplished their mission

in irrigation and fertilization, so God's Word does not go forth in vain: it returns not to Him until it accomplishes His pleasure and prospers in its errand.

The suggestion that underlies this exquisite figure is most inspiring. Nature's mystery of evaporation and distillation, irrigation and fructification, is complicated and intricate. Most of the process is invisible and untraceable. We see the rain and snow, but the vapor is mostly unseen; and absolutely beyond the trace of vision are the secret channels of distribution for the moisture and the marvelous processes by which the water is absorbed by plant life, transmuted into sap and so into leaf, bud, blossom and fruit. And all this takes a whole season to accomplish.

Even so no human being sees far enough or lives long enough to trace the results of faithful Gospel preaching. The word spoken is audible, and the ear can detect it; but, beyond that, the whole of its career is beyond the sphere of the senses. We can not follow as it enters the hearer's ear or works in the hearer's heart; and tho some of its fruits appear later, most of its working is by us unsearchable, and past finding out. Moreover, it takes a whole season to develop the final results, and that season far exceeds the narrow limits of any one life.

We drop a pebble in a lake, and a circle of ripples is the result—an ever-expanding circle which extends far beyond the range of our vision and never stops enlarging till it touches the shore. And he whose mouth speaks for God, and is the channel for His

message, casts a precious stone into the sea of humanity, and the ripple never stops till it reaches the limits of time—nay of eternity. Some of our greatest surprizes will be to find, hereafter, the fulness of what seemed before a void, and the waving harvests of seed which, cast upon receding waters, was borne to far-away fields. The only way to preach the Gospel is to speak for God, and as He would have us speak, to be sure it is not *our* Word but *His*, and that it can not fail; to cease depending on sight, and walk by faith. His assurance must become our evidence, and we must not demand any other proof than His promise. His Word is instinct with His own vitality; the breath of life is in it, and it can neither die nor fail to vitalize.

2. A second grand inspiration is found in the *Christian teaching of the young*. Wherever missions go schools spring up. Adults are hard to move and mold anew; habits harden; custom cramps and cripples freedom of action, and even of thought. It is difficult to uproot superstitions and errors that have had ages of growth and laid hold of the under-soil of society. Caste is an iron barrier to all radical change of character and conduct, for such change only makes one an outcast.

All those who are at work for souls feel the need of beginning early—of taking character in its plastic period if impressions are to be made—of pre-occupying the mind with truth and giving shape to the thoughts and convictions and resolves, before the child has been too much molded by idolatrous surroundings. Hence the prominence of the school in all mission work. Mere education is not enough,

for it may dislodge a student from his errors without attaching him to truth, and it may well be doubted whether any religion is not better than none. To destroy one's faith in a false system and set him utterly adrift invites a wreck—even false systems have often a large admixture of truth, and superstition may restrain from evil-doing. Observers in India have often deplored the influence of government schools, in producing a crop of practical atheists and scoffers who are a menace to the very civilization which breeds them. But *Christian* education is in every mission field raising up plants of righteousness that afterward flourish as strong and stately trees in the courts of our God. No results anywhere are more encouraging than in these mission schools, where patient inculcation of evangelical truth not only makes children Christians, but missionaries in their homes. Many a conversion, even of parents, has been traced to the quiet testimony of such offspring; and hosts of native helpers have been thus trained for service.

No one who has ever read the story of Fidelia Fiske's work in Persia, Dr. Clough's in the Telugu field, Johnson's seven years in Sierra Leone, Dr. Laws in Livingstonia, or scores of others that might be added, can doubt that God has set a peculiar seal upon this endeavor to train up children in the nurture and admonition of the Lord. What has been, and is being done, in this department alone, a thousand-fold repays all missionary expenditure.

3. What tongue or pen can adequately portray the marvelous *influence of medical missions*? Here it would almost seem has been found the



master-key to the closed doors abroad. Naturally, bodily ills clamor for help, and are loud-voiced and urgent. For the time physical pain and distress drown the spiritual; but when relieved and removed, healing and health dispose those who are thus helped in body to accept further help from the same source. And everywhere it has been found that the medical missionary gets remarkable access to his patients, in their deeper natures and needs. A bond of mutual interest and affection is created by the ministry to the body, which strangely prepares the way for a stronger tie of confidence and communion in soul troubles. Mrs. Bishop used to affirm that the influence of certain medical missions she had visited radiated light and warmth for one hundred and fifty or two hundred miles in every direction; and she used to name certain men, well known to her, whose influence over thousands of square miles could not be measured.

Dr. Post, of Syria, told how, in St. John's Hospital at Beirut, he had seen gathered under a Christmas tree representatives of twenty different nations and diverse religions whom no other bond would have drawn together. They had all been healed in that institution, and were all alike disposed to receive instruction at the lips of those who had tenderly, by medicine and surgery, wrought wonders in their suffering bodies. Our Lord knew what He did when, sending out disciples to preach, He said, "*Heal the sick, cleanse the lepers*"; and healing and preaching may well go yet, "two by two," as mutual aids in a common work.

Here is another fountain of life flowing in more and more copious

streams in lands afar, and wherever these waters go they carry blessing. Victims of superstitious prejudice and erroneous beliefs, and worse pernicious practises, who would be unapproachable by direct Christian teaching, become through disease and deformity amenable to such instruction, and even disposed to welcome it. Gratitude has its own resistless logic. One whom you have cured of a malignant disease, or whose life you may have saved, naturally wonders whether you have not both the ability and the disposition to minister to a mind diseased or a heart perpetually in unrest. The balm of the physician prepares the way for the balm of Gilead, and the healing potion or lotion for the medicine of the Gospel. Korea's palace gates were opened by this magic key. When the emperor saw Dr. Allen's new way of tying up his nephew's bleeding arteries after the native doctors had vainly sought to stanch the flow of blood by pouring melted wax into the wounds, he said, "We must have such surgery in the empire." And this is not the only time that this same magic key has unlocked shut portals that no other could open.

4. Let us not forget that missions have created a *native church* as a nucleus and center of Christian life and witness. What that means to a heathen, Moslem or pagan community who can tell! The traveler goes round the world, visiting mission stations, and finds cannibal ovens displaced by churches, and heathen temples turned to places of Christian worship. There is an immense mass of heathenism apparently untouched as yet; but, in the midst of it, stands God's Pillar of Witness, His little sanctuary. A native church means native converts, Chris-

tian homes, Bible translations, and a new literature; it means, moreover, a band of native *helpers*, at work preaching, teaching, testifying to Christ; and, strangely enough, averaging fourfold in number the foreign mission forces, so that while the missionaries from abroad are less than 20,000, the native helpers are over 80,000. A single convert, like Joseph Neesima in Japan, Kho-Thah-Byu in Burma, or Narayan Sheshadrai in India, is a tremendous power; but what of a church of native Christians, self-supporting, self-governing, self-propagating? And such churches will be found planted, like trees of life, wherever the Gospel river floweth.

5. *The dissemination of the Word of God*, in the vernacular, is another immense encouragement. Contrast Luther's day, four centuries back, with ours. Then a few translations and versions, so few as to provoke him to prepare one for the German nation; now over five hundred, including all the primary tongues, nearly all the secondary, and many of those even less in importance.

It used to be thought that the Bible alone, without a man behind it, would work but little change. But Melinda Rankin's persistent attempt to smuggle Bibles across the border into Mexico, and afterward more boldly to introduce them in the knapsacks of American soldiers, proved an evangelizing agency. Years afterward when missionaries began to enter the country they found little assemblies of unconscious "Protestants" who, by reading the New Testament, had both found the Christ and broken away from the prevailing errors of the surrounding society; all they knew was that they were Bible men and women.

Similarly, Dr. John Ross, of Manchuria, laid the foundations of a New Korea, by sending over the hills into the western valleys translations of New Testament books, before missionaries had found access from the eastern shores. And many have been the instances where the bonds of Romish error have been burst by finding some stray copy of the Word of God, as Luther did in the convent, and learning that "the just shall live by his faith." He who helps to scatter these leaves of the Tree of Life will never know the good he does.

6. To all these encouragements we must add two more: the obvious interpositions of divine Providence in preparing the way of the Lord, and the equally undeniable quickenings by the Spirit of God by which individuals and even communities have been transformed.

It is difficult for any but the closest student of missionary history to realize the stupendous changes which a century of missionary effort has witnessed. When in 1793 Carey offered himself for India, there was scarce one Mohammedan or papal or heathen land really accessible to missionary effort. To enter at all was a venture—it was like climbing over a wall or forcing one's way through great barriers of exclusion, and in face of determined opposition. Now there is scarcely one locked door in any land. The outer obstacles are practically no more; it is only the persistent inner barriers of the heart that have to be surmounted. In most countries it is not too much to say that the missionary is welcomed. We have no occasion to pray for open doors, but only for grace to enter and possess the land.

And as to what we call "revivals,"

who can read the records of Hilo and Puna, Sierra Leone, Zululand, Madagascar, the Nile Valley, Uganda, Livingstonia; of Tinnevely, the Telugu country, Kolapoor, Bombay and Calcutta; of missions in China, Japan and Korea; Persia and Burma, Siam and the Laos country; of the Fiji Islands, New Hebrides, Micronesia; of the churches along the Euphrates and the missions on the Kongo; of Syria and Lebanon; of Greenland and Labrador—wherever in these hundred years past the Gospel has been faithfully borne—without confessing that new Pentecosts have in every field followed the proclamation of the living Christ?

Laborers of Christ—lift up your heads. Be not dismayed or disheartened. No one life is long enough, no one vision broad enough, to measure the results of mission work and witness. But there is no lost effort for human uplifting which is in the line of God's own appointment. The promise of God is sure; His Word is living and life-giving. The Gospel is the power of God to Salvation. The Christian school shapes the plastic clay of the young character; the healing

art paves the way for the Soul Healer; the native church is at once the proof and the propagator of missions; the dissemination of the Bible is the dispersion of the divine light; and the great Captain of Salvation perpetually goes before to lead His army of conquest, to open doors and break down barriers, while the all-conquering Spirit mysteriously breathes life into the dead. God is for us, who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal. The only way to do any work for the unseen God is to work as well as walk by faith and not by sight—to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. Behind all work for God stands God Himself, its inspiration and its assurance, its warrant and its reward. Let us believe that His command constitutes authority and His promise security, and in that faith to the end dare to do our duty as He has shown it, waiting for the end to interpret the beginning and all that lies between.

## THY KINGDOM COME

BY REV. JAMES S. SCOTLAND, NEWPORT, FIFE, SCOTLAND

Father, enthroned in heaven above,  
Thou only source of light and love;  
Thy love reveal to all mankind,  
And eyes unseal that now are blind,—  
Thy Kingdom Come.

The scattered sheep are scattered still,  
In every vale, on every hill,  
And night is there so dark and cold,  
Bring them within Thy peaceful fold,—  
Thy Kingdom Come.

Saved by Thy blood, through grace divine,  
Inspire our hearts with love like Thine;  
A love from heaven can not rest,  
Until all lands in Thee are blest,—  
Thy Kingdom Come.

Lord, hear us—as Thy prayer we pray,  
And hasten on the glorious day  
When God, our God, no more unknown,  
In every heart shall find a throne,—  
Thy Kingdom Come.

—From *The Foreign Field*.

# THE EVIL GENIUS OF VENEZUELA

BY AN EYE-WITNESS

Our experiences during the last year in Venezuela have been very similar to those of the later years of the now defunct despotism; yet near its close the year was marked by radical and rapid changes political and social, terminating in the fall of the autocrat. The plain prose and hard facts of the history of the nine years' despotism of Castro exhibit a series of abuses which the world learns with astonishment, and then refuses to believe all their monstrosity and crime. The mind draws back from the picture presented by the maimed and twisted limbs of the *political* prisoners, late victims of the cold cruelty of the prize cynic of the last decade. Double bars of iron, weighing together fifty pounds, were clamped upon the ankles and held in place by an iron wedge, "clinched" with a hammer on the lower side of the staple which joins the ends of the bars. The rough surfaces of these wound the flesh of the victim at every movement. Noting this, the very jailer informed the petty despot, who only said: "The flesh of the prisoner's legs will wear the roughness smooth." At the end of a month, the weight, borne night and day, becomes much heavier than fifty pounds. Some victims have sunk to death within one or two years; others, with equal weight of chains, connecting wrists and waist and ankles, have endured four years or more, only to succumb at last; others have come out with ruined health, to die on reaching home; some were tortured to the extremity of suffering, till pain passed into swoon and death, at last, or to mental blight as well as bodily ruin; numbers were supposed to be alive, altho in strictest confine-

ment, but the recent liberation of all political prisoners found them already freed by death—graves unmarked, unknown.

The people of Venezuela have remained patient—rather, benumbed—under the tyranny of an ignorant, disreputable adventurer so many years that the world wonders at the phenomenon, and after the first shock of surprise, inclines to discredit the most sober reports. The wonder is—

On what meat does this our microbic Cæsar feed, that he has grown so great?

Yet it is not a wonder to those who live here and look beneath the surface: a people of whom two-thirds can not read; have no power to travel beyond their narrow country district; no schools for the greater part of the year, and very poor at that; a people whose priests, in general, neither promote intellectual nor moral life—nay, often do more than others to debase and destroy that life. In country towns and on farms, all life is reduced to a round of labor under the most discouraging conditions, with hardly a spark of mental activity; papers worse than none; no books—even in the case of those who can read; no recreations, save a tawdry fiesta or two during the year, in a more or less dilapidated church, or the recreation—rather, the destruction—from pilgrimages to distant grottoes or shrines, in company with men and women with vices inbred if not inborn. In a word, politicians and priests conspire to keep the people in ignorance, to make them but "dumb driven cattle"—the readier tools first of one political adventurer



and then of another, who live by their office-grabbing and their arms.

He would not be a wolf save that he sees these Romans are but sheep:

He were no lion, were not Romans hinds.

They but serve, as the base matter, to illuminate so vile a thing as C——

"Whom nothing in his life did so become as his own taking off" from Venezue-  
lan soil and the evil to come.

here, and in the cities and other centers they are trying to make their voices heard for truth and righteousness.

#### Watchman, What of the Night?

Hardly is the fact of the overthrow of the common enemy perceived when the whole horizon is populous with flocks of "homing" exiles. These repatriated patriots are notoriously pen-



LA GUAYRA, THE CHIEF SEAPORT OF VENEZUELA

And still the wonder grows, how he lived to reach the ship and sea. For the present, reaction is marked by the loudest revilings of Castro, and skill in inventing, and raining on his fallen head, epithets which are brought up from the lowest mentality and morality—the dregs of the bitter cup which one foul hand prest to all their lips till it was drained. They are only shouting their own disgrace and degradation in every reviling. . . .

Yet there are good men and women

nilless, for the most part. Even if they would, they can not raise a revolution, for the more intelligent mercantile class and the professions are tired of revolutions, and are combining, as they have never done, to consolidate the new régime on a more truly republican basis.

#### The Morning Cometh

There is a veritable revival of interest in the public school and the general education of the common people.

A constituent assembly is advocated for reforming the constitution; monopolies are disappearing daily; mining companies from the United States are already on the ground, and think they have sure prospect of guaranties that their plants will not be confiscated



PRESBYTERIAN MISSION CHAPEL IN CARACAS

within a month. The newly-fledged flock of daily and weekly newspapers—for now the press is free—are not blind to the importance of these guaranties. Already the new administration is said to be meeting our special commissioner, Hon. W. I. Buchanan, quite half-way in facilitating liberal regulations for foreign capital and enterprise. Soon the regular diplomatic relations will be resumed with the United States and other nations.

### What is the Church of the United States Doing?

But it is vain to look for the regeneration of a people by means of the very best-conceived constitutions on paper. Constitutions are not made; they are born of their own people. Hence to have a free people it must be born of the Spirit. Especially so must it be in the case of a people which has made war its principal business—ninety-one “revolutions” in eighty-five years. Let us look at what the Church as well as the Government of the United States have done and are doing in Cuba, Porto Rico and the Philippines: teachers by the ship-load; schools and schoolhouses, with apparatus, and tens of thousands of children and youth enlightened and prepared for the work of life. The results already obtained in these islands are a compound interest on the efforts and the expense involved, to say nothing of the ever-growing harvest of the future.

### What Has the Church Done, and What is She Doing for Venezuela?

Unhappily, it is very easy to tabulate the missions and the stations and “staff” of missionaries, men and women; for there are five men—three or four ordained—and five women; there are five stations or centers of work, and each center represents a distinct society: one in Maracaibo, Scandinavian-American church mission; one in Valencia, and one in Caracas, are of the Plymouth Brethren, English; one missionary and his wife of the Christian and Missionary Alliance; two American assistants; one Presbyterian missionary and his wife, and one young student-helper, constitute the entire force of that Church on this field. We believe we are right in asserting that the time, the set time, has

come for the great Church of the North to direct her particular attention to the perishing in Venezuela, for whom Christ died, who are near neighbors, and whose country is an object of commercial opportunity and enterprise second to very few countries in the world. The needs are colossal, and as yet the means and the men to meet these needs are, out of all pro-

The results obtained by the men and women on the field—five men and five women among 2,000,000, the large majority of whom can not read, and are disposed to think more of Mary than of her greater Son, and more of a petty fiesta than of the Lord's Day and the Lord's Word; a small, but very active press in Maracaibo, with chapel; the mission well received; in



SELLING BREAD IN THE STREETS OF CARACAS

portion, few. The country is now seeking a higher level of public and social life, and should have from the older nation's Church, as well as from its government, light and guidance. These we can offer, if missions are introduced on a scale worthy of the great cause and the great Church which is, under God, responsible for the people who have walked in darkness, but whom the light can yet redeem.

Valencia, a little flock of communicants well instructed; also in Caracas, a fair-sized community in the three congregations, varying from 150 to 250, with many who receive our visits and instruction. But what are these among so many? The great northern Church—its mission-victories, under the Lord—are they not writ large the world round? Japan, Korea, China, India, Turkey, Africa—the remotest isles? But South Amer-

ica—save for one or two missions—waits yet to be awakened out of sleep and her feet set in the way of truth and life.

The past history of South American missions, in too many cases, has shown, that to carry on an evangelistic work with a slack hand is to invite failure; and that to carry on a mission where a mission is needed without using all the means God and Nature have put into the hands of the Church

is to hinder, not to help the great work of the Church; for effort, or the semblance of effort, which is hopelessly inadequate, is, thus far, unworthy of the Master and His cause; it tends to cripple or neutralize any special good that may be wrought under immense odds. Is it fair?

A rare situation is before us; it is upon us! What shall we do? What shall we not do for the Lord, our King and Redeemer?

## THE RELIGION OF HOPE

### BUDDHA, MOHAMMED, OSIRIS, CHRIST—WHICH ? \*

At Japan's Shiba, where her great ones  
lie,  
'Neath wealth of sculptured art and  
gorgeous bloom,  
It could not seem so very hard to die,  
Since death had brought at least a  
flower-decked tomb.

And so at Indian Agra's wondrous  
shrine,  
Where jeweled marble tells the tale of  
love  
Still strong in death; the heart might  
well incline  
Thus to receive the summons from  
above.

Yet once again: Where flows the storied  
Nile,  
Laving great tombs that ages scarcely  
mar,  
We—mortals of a day—might welcome  
with a smile  
The summons to appear at dread  
Osiris' bar.

Yet o'er these tombs there shines no  
star of hope;  
No angel comes to roll away the stone.  
How long the waiting for life's door to  
ope;  
How sad the vigil, when thus kept  
alone!

As last I stood on Calvary's sacred hill,  
Where cross had slain, and spear had  
pierced our Savior's side;  
Where empty tomb made doubting  
hearts to thrill,  
Where for man's sin the debt was sat-  
isfied.

Thence to the Christian comes a sweeter  
trust—  
Tho pomp nor marble mark the fin-  
ished strife—  
In Him who tells the soul, tho body  
turn to dust,  
"I am thy Resurrection and thy life."

O wondrous heavenly grace! O fearful  
human shame,  
To keep close hid that all-world sacri-  
fice!  
While millions yet have never heard His  
name,  
And die unsaved, almost before our  
eyes.

O Christians, let us also rise again!  
And leave behind the empty, hollow  
tomb  
Of selfish cares. And let us give and  
live that men  
May see His face, when past death's  
transient gloom.

\* These lines were suggested to the writer (a member of the Laymen's Missionary Committee) by a second trip around the world. During the first, he had paid little attention to missionary work. During the second, but little to anything else.



## WHY ITALIANS NEED THE GOSPEL

BY MRS. ELLEN MAY, WILMINGTON, MASS.

For twenty years a resident in Naples, Italy

Christians in America and England owe an immense debt to "La bella Italia." Who can forget the story of the eminent Roman—Gregory of the sixth century—who, while walking in the market-place, beheld a number of stalwart youths for sale; and noting their clear skins, flaxen hair, and intelligent countenances, inquired whence they came and whether they were Christian? Being told they were pagan "Angli" from Britain, his compassion was excited; and he said: "Well may they be so called, for they have angelic faces, and ought to be made coheirs with the angels in heaven!" On learning that they came from the province of Deira (now Durham), he cried: "De Dei Ira" (from the wrath of God they must be delivered)!

A few years later he sent forty monks (under Augustine) to convert the English nation; and soon our forefathers were led to renounce their barbarous religious rites and learned to worship the meek and lowly Nazarene.

To-day sunny Italy has lost much of its vital religion, and one might judge from the number of churches and altars dedicated to various saints and madonnas that while the people may be devout their "zeal is not according to knowledge." At many street corners and in other conspicuous places throughout the city are shrines composed of wooden statues or rough paintings of the Virgin or some saint. Before these tiny lights are kept burning day and night; and before them the devout passers-by invariably make the sign of the cross, or murmur an "Ave Maria" or "Pater Noster." Around some of these sta-

tues hang crutches, waxen casts of legs, arms, eyes, and other portions of the human body supposed to have been miraculously healed by the saint enshrined above.

The number of relics believed to possess healing virtue is practically unlimited. The more curious ones are greatly venerated by the people for their wonder-working skill.

In the church of Saint John Lateran, Rome, is the head of Saint Pancreas, from which it is said that blood flowed copiously, for three days and nights, while the church was in flames. There is also a cup, from which it is claimed that the Emperor Domitian compelled the Apostle John to drink poison. He did this without harm; but the Emperor's ministers, drinking from the same cup, fell dead. The tunic of the same apostle is shown here, and when placed over those dead from poison, is said to restore them to life. Then there are the towel upon which our Lord wiped his hands after partaking of the Last Supper; also the sheet with which Christ wiped the feet of the disciples; and the purple robe in which He was mocked when in the house of Pilate—some drops of blood being still visible upon it; some hair from the Savior's head, and blood and water that fell from his side during the crucifixion; the altar used by John the Baptist, while in the desert, together with the rods of Moses and Aaron, a portion of the Ark of the Covenant, and a piece of veil belonging to the Virgin Mary.

In no less than twenty-seven churches, there are to be found nails from the cross whereon Christ was crucified; while the cross itself is

shown in the church of the Holy Sepulcher in Jerusalem—even tho 30,000 churches throughout the world claim to possess portions of it! A tear of Christ's is in three churches! A piece of the bread with which our Lord fed the multitude has a place among the relics, as does also the lantern carried by Judas Iscariot when he betrayed Christ in the garden of Gethsemane.

Soon after my arrival in Naples, hearing a great commotion in the street, I stepped on to the balcony and saw the aged sacristan of the church adjoining the palazzo where we lived call into the building from their noisy play several ragged, barefooted boys. In a few minutes they emerged, each lad wearing a soiled white lace cape (kept for this special purpose) and accompanied by a priest carrying the "eucharist" to some dying person. Over the priest's head the boy held an umbrella similar to those used by the Japanese. Another lad swung a censer of burning incense before the eucharist, while a third tinkled a bell as a signal for the people to kneel as from lip to lip was repeated: "*Gesu Cristo sta passando!*" (Jesus Christ is passing by!)

So great is the reverence for the holy eucharist, as it is carried through the streets to the sick and dying, that a few years ago it would be risking one's life to stand erect while the whole populace (both in the street and on the house balconies) were reverently kneeling in homage to what they believed was the passing of the Savior.

Disciplining the body for the purification of the soul has ever been an obligatory and a meritorious means of grace among the adherents of the Church of Rome, penances of the most painful and exhausting kind being

willingly endured by a penitent sinner. I know men who have actually licked the stone floor of the church until their torn and bleeding tongues compelled them to desist. In Boston three little girls were compelled, some years ago, to make the sign of the cross with their tongues upon the bare, dirty floor of their church, simply because they had attended the Gospel meetings in our mission. In the city of Naples, during the week preceding Easter, men have often been seen, stripped to the waist, beating their bare breasts and shoulders with leather whips, steel-tipped, which brought the blood in spurts at every lash!

I have seen women doing "penance," by laboriously crawling on their knees up some two hundred stone steps, in order to obtain forgiveness from a particular saint or to gain a coveted favor; and kneeling upon the cold marble church floor for hours, while with tears streaming down their faces they beat their breasts, is a common ceremony among mothers, or other persons who plead for the recovery of their sick; and since illness is generally believed to be caused by witchcraft, or by the anger of the patron saint, such propitiatory penance is considered necessary.

While there yet exists much spiritual darkness in the fair land of Italy, the Omnipotent has caused the bright dawn of righteousness to dispel the clouds of superstition and bigotry, rendering powerless many of the cruel and senseless forms of penance hitherto imposed on the ignorant; and no sooner did Italy (after heroic struggles) throw off the chains that bound her, by breaking the temporal power of the Pope, than both England and America sent the Bible (which until

1870 had been condemned and prohibited by the Roman Catholic Church), and with the light of God's word came the knowledge of free salvation through faith in Jesus Christ.

Too much credit can not be given the brave Bible colporteurs and missionaries who, under untold persecution and suffering, carried the glad tidings of the Gospel throughout the length and breadth of a land where to-day nearly every city and town has either an evangelical mission, or one or more individuals who are endeavoring to lead others to simple faith in the all-sufficient Savior.

After several years of residence in Naples, we took up our abode in a beautiful town about sixty miles distant, at the foot of a far-famed mountain called the "Mount of the Virgin." Upon one of the loftiest peaks stands a chapel wherein is enshrined a black statue of the Virgin Mary, believed to have fallen down from heaven. Such faith is felt in its miraculous power to succor, that twice every year pilgrims, coming from far and near, climb the steep mountain-side to obtain favors or relief from bodily ills. By the roadside lies the trunk of a tree, resembling a roughly made cross, which would be dragged up to the mountain-top by any one seeking special benefits from the Virgin.

I confess to a feeling of dread and dismay when, on our arrival in that town, we found the place wholly given over to this form of idolatry; nor was it very long before we felt the effect of being Protestants. The words "heretics! excommunicated! accursed!" were muttered as we passed along the streets. Even mothers, carrying infants in their arms, would extend three fingers or cross themselves as

a protection against "our evil eyes of witchcraft"; and among two hundred children in the public school only one had the courage to play with the "little Protestant," as our daughter was called.

But we soon found that even there our Lord had a few followers who would not bow the knee to graven images, and in a small gloomy room three elderly men and a converted priest met together each Sabbath morning for prayer and the study of God's word.

One time—during a festival to the patron saint of the town—some of the gaudy, flimsy drapery with which the church was decorated became ignited by one of the large waxen tapers standing upon the altar. Altho but slight damage was done, the "Protestants" were promptly accused of setting the fire; and as the fanatics of the lower class vowed vengeance upon the ex-priest, he, with his wife and child, were practically prisoners for several days, not daring to show themselves in the street. Nevertheless, our numbers slowly increased. A rumor charging the Protestants with worshipping the head of a donkey excited the curiosity of several students from a near-by lyceum, and they ventured into one of our meetings; but tho they came to scoff, they remained to pray, and thus men were saved and converts were added to that humble little church, struggling against bitter persecution.

Two years passed—both fraught with distress for our little band partly through priestly persecution and partly through false brethren—and then came a time when even our own hearts were filled with fear! But He, who knoweth the end from the beginning,

turned our thoughts toward America; and altho for months all in that humble church had constantly prayed that it might be the will of God to permit us to tarry with them, it was not to be; so with tears of affection and prayers for our safety the entire company of Christian brethren accompanied us to the railway station, where we took leave of the beautiful but benighted town of Avello before setting out on our long journey.

As we steamed into New York harbor, and my eyes rested upon the glorious statue of Liberty, it told my weary heart that here was freedom from oppression and tyranny! How often since that day have I thought of the lines:

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land  
to land,  
Here, at our sea-washed sunset gates  
shall stand  
A mighty woman with a torch, whose  
flame  
Is the imprisoned lightning, and her  
name  
Mother of exiles. From her beacon hand  
Glow world-wide welcome; her mild  
eyes command  
The air-bridged harbor that twin cities  
frame.  
"Keep, ancient lands, your storied  
pomp!" cries she  
With silent lips. "Give me your tired,  
your poor,  
Your huddled masses yearning to breathe  
free,  
The wretched refuse of your teeming  
shore.

Send these the homeless, tempest-tost, to  
me—  
I lift my flame beside the golden door!"

In the summer of 1888 a large number of Italian laborers were employed in making the Beacon street extension. For several Sabbath mornings some of these lonely ones, homesick for the sunny land so far away, crept silently into the vestibule of that beautiful church—the Harvard Congregational, of Brookline—and kneeling upon the marble floor, reverently and earnestly repeated their customary prayers.

Moved with Christian love at the sight, a good deacon of the church realized as never before the necessity of providing a place where these less-favored children of God's family could meet together and hear in their own language the Gospel's glad tidings; and thus it was that my husband and I were invited to commence missionary work among the Italians in the far-famed "North End" of Boston, the center of the foreign colony.

As with all new work, for a time prejudice and opposition hindered our efforts; but by "line upon line and precept upon precept," with "here a little and there a little," the Word spread, and Christ was glorified! Then blest results began to show in the lives of those who had hitherto walked in darkness, as the gambler, the drunkard, and the blasphemer turned from their evil ways to become new creatures in Christ Jesus!





DAVID ZEISBERGER PREACHING TO THE AMERICAN INDIANS

## DAVID ZEISBERGER, THE APOSTLE TO THE DELAWARES

Died, November 17, 1808

BY BELLE M. BRAIN, DETROIT, MICH.

Author of "Redemption of the Redmen," etc.

On November 17, 1808, in the little town of Goshen, Ohio, an old man lay dying. As the time of his passing drew near, and the chapel bell began its tolling, a band of Indians entered the room, and gathering around his couch, sang hymns of Jesus Christ and the resurrection and heaven. When at last he passed away, they fell on their knees sobbing aloud, while a prayer was offered giving thanks for the life and labors of him who had left them. Such was the death-scene of David Zeisberger, who had given sixty-two of his eighty-seven years to evangelize the North American Indians.

David Zeisberger was born on Good Friday, April 11, 1721, at Zauchten-thal, in eastern Moravia, his parents being members of the persecuted Church of the Bohemian Brethren. When he was five years old they left all for conscience sake; and, ma-

king their escape by night, fled to Herrnhut, in Saxony. Ten years later, leaving David to complete his education in Herrnhut, they emigrated to a small Moravian settlement in Georgia.

At school the boy was distinguished for diligence and scholarship, his proficiency in Latin foreshadowing the ease with which he later mastered Indian tongues. Ere long he attracted the attention of Count Zinzendorf, who took him to a small Moravian settlement in Holland, where he became an errand-boy in a shop belonging to the Church. He soon won great favor with the customers; but the discipline was so severe that at length, having been accused of stealing a fee given him by a nobleman to whom he had acted as guide, he ran away to his parents in Georgia.

Owing in part to the Spanish in-

vasion of Georgia, the settlement there was soon broken up, and young Zeisberger, with his parents and others, went to Pennsylvania, where, in 1741, he helped to lay the foundations of Bethlehem, the headquarters of the Moravian Church in this country.

Pioneer life in the broad forests of Pennsylvania, with its hunting and fishing, house-building and tree-felling, fascinated him so greatly that it was with no small sorrow that he learned of his appointment by the Church to accompany Count Zinzendorf to Herrnhut at the close of his visit to America in 1743. But God did not mean him to go. As the vessel was about to sail, bearing him away, perhaps forever, Bishop Nitschman noticed his sad face, and, on learning the cause, advised him to return to Bethlehem. Thus was he saved to the work in this country.

Tho not yet converted, Zeisberger's heart was full of longing for God, and one day as the young men of the community sang a hymn of love to Christ as grace before dinner, he burst into tears and went from the room. After spending the afternoon in weeping and praying, he found peace in God, and resolved to devote his life to the Indians.

His work among them began with imprisonment. Early in 1745, having been sent with a brother missionary to the Mohawk Valley to learn the language, both were arrested by the authorities at Albany on suspicion of being spies employed by the French. Tho they declared themselves loyal to King George, they were sent to New York and kept in confinement nearly two months. So cheerfully did they bear their unjust detention that many who were prejudiced against them

were won over to their cause. When at last they were released, on April 10, they inscribed on the walls of their room several verses from their German hymnal expressive of their faith in God, and went forth rejoicing that they had been counted worthy to suffer for His sake.

Returning to Bethlehem, Zeisberger was appointed with John Joseph Schenbosh to accompany Bishop Spangenberg to Onondaga, the capital of the Iroquois League. Leaving Bethlehem on May 24, they were joined at Shamokin, the principal Indian town of Pennsylvania, by the great chief Shikellimy and one of his sons.

Making their way with great difficulty through forests as impenetrable as those of Africa to-day, they encamped, on June 10, in the Pine Creek Valley. Here, while sitting around the camp-fire, and lighted by its fitful glare, the bishop and his young companions were adopted into the Iroquois League, the ceremony being performed with much solemnity by Shikellimy and his son. Zeisberger, who was enrolled in the clan of the Turtle and the tribe of the Onondaga, was given the name Ganousseracheri (on the pumpkin). One week later they reached Onondaga, where they were treated as distinguished guests.

The return journey was marked by many disasters. Heavy rains had fallen, making progress so slow that their food ran short. At the end of eight days, during which they suffered much from hunger, they reached a village where they hoped to get supplies; but it was deserted and there was nothing to eat.

With garments wringing wet and no food save a handful of rice and a few small fishes, they lay down on

the bank of the Susquehanna at noon, too exhausted to go on. Shikellimy and his sons were resigned to their fate, but the Brethren looked to God to save them. Nor was their faith in vain. When hope was almost gone, an old Indian silently emerged from the forest, and sitting down beside them, opened his pouch and produced a smoked turkey. When, in the strength of this they journeyed on, he went with them, and at night gave them two pieces of excellent venison.

Not long after, they faced another peril—a nest of rattlesnakes not far from Shamokin. “At first but a few reptiles were visible, basking in the sun,” says Zeisberger’s biographer, Bishop de Schweinitz. “No sooner, however, did they kill these than the whole neighborhood seemed to be alive with them, and a rattling began which was frightful. Snakes crawled out of holes, from crevices in the rocks, and between loose stones, or darted from thickets, and lifted up their heads from patches of fern until there was a multitude in motion that completely surrounded the travelers, who hastened from the spot.”

In April, 1748, Zeisberger was sent to Shamokin to act as assistant. Here, with Shikellimy as teacher, he began the first of his great literary works for the Indians—a German-Iroquois dictionary in seven large volumes. Tho for years Shamokin was ostensibly his station, he was seldom there for long at a time. So proficient had he become in Indian dialects that he was sent hither and thither, acting as interpreter to the bishops and others as they journeyed among the Indians in the interests of the work.

In the spring of 1750, in company with Bishop Cammerhoff, Zeisberger

made a second visit to the Iroquois country, the object being to confer with the grand council about beginning a mission in their midst.

Trials of no mean order awaited them there. They were kindly received at Onondaga; but on the day appointed for their meeting with the council, most of the sachems were drunk, and it could not be convened. This condition continuing, they set out to visit the Senecas, and on the way encountered a terrible swamp. Crossing it proved too much for Cammerhoff’s strength, and on reaching a village next day an attack of fever came on.

The Indians received them kindly; but at night, as Zeisberger sat ministering to Cammerhoff, he received a summons to a distant part of the village. On his arrival he found that a drunken feast was in progress, and he had been sent for, as a mark of respect, to participate in it. Great, indeed, was his peril. To offend the savages meant death, yet he refused to join in their revels, and talked to them earnestly of the evils of intemperance. Surrounding him with dark and threatening looks, they insisted on his drinking, at least, to their health. At first he refused, but at length he took the proffered cup and merely raised it to his lips. At this they let him go.

Tho Cammerhoff was very ill, they got away the next day, and started for the capital of the Senecas. Arriving there, they received a friendly welcome, but it was a welcome to bedlam, for the savages were crazy with drink and crowded around them in a manner that boded no good. Escaping to a small hut, where the one sober man in the village tried to protect them, they climbed to the narrow bunk, or platform, always found in



Iroquois houses, and passed the night there. Cammerhoff burning with fever and both nearly suffocated.

Cammerhoff was too ill to leave in the morning; but when night came on and the debaucheries continued, he insisted on making the effort. Accordingly, just before dawn, when the town lay in a drunken stupor, the two Brethren climbed through a hole in the roof of the hut and made their way to the ground. It was a perilous undertaking, for detection meant death, and there were nearly a hundred fierce and hungry dogs in the village. But, as they crept past hut after hut, not a dog barked nor an Indian awoke. At the door of the last one they found a squaw standing; but she let them pass, returning their greeting.

Arriving at Onondaga, they met with the council and then turned their faces toward home. As they floated down the Chemung, singing praises to God who had delivered them out of their dangers, Zeisberger noted a flock of wild turkeys on shore. Guiding his canoe to the bank, he crept through the tall grass, rifle in hand, when suddenly he heard a well-known sound. The next instant an enormous rattlesnake, darting forward, bit his leg. Had it not been for the thick buckskin leggings he wore, it would have undoubtedly cost him his life.

No sooner had he returned from this perilous journey than he was sent to Germany with Nathaniel Seidel to lay before Count Zinzendorf the needs and progress of the Indian work. To the perils in the wilderness were now added perils in the sea. In mid-ocean a terrific storm struck the ship nearly wrecking it, and a continuance of bad weather made progress so slow that provisions ran short, and that dire

calamity, a famine at sea, seemed inevitable. Nevertheless, they reached their destination in safety.

While at Herrnhut, Zinzendorf became so deeply impressed with Zeisberger's ability that he appointed him perpetual missionary to the Indians, confirming it by the laying on of hands.

In July, 1752, after his return to America, Zeisberger was sent, with Godfrey Rundt, to live among the Six Nations and thoroughly acquaint himself with their ways. Abundant opportunity was given him for this. The council of the Onondagas usually met in his lodge, and, regarding him as a brother, the sachems took pleasure in initiating him into the mysteries of the many belts and strings of wampum that were given and received. Ere long he became as familiar with their customs as they were themselves.

Yet living at Onondaga was not always safe. When fire-water began to flow, Zeisberger and Rundt were obliged to retreat to the forest, and erecting a bark hut, remain there until the revels were over.

In November they set out for the Cayuga country, intending to pass the winter there. The Cayugas received them kindly; but on the first night of their arrival, while preparing for bed, a Dutch liquor-trader entered their lodge, and seizing a war-club, struck Zeisberger a blow that threw him to the ground. Then, snatching a brand from the fire, he beat him on the head and kicked his body with his heavy boots. The attack was so sudden that Zeisberger could not defend himself; but a squaw ran for a chief, who came to his rescue.

Finding the entire Iroquois country flooded with rum, and knowing that it was impossible to retreat to the for-

est in winter, the two Brethren now went back to Bethlehem. But early the next spring Zeisberger set out again for Onondaga. On the way an incident occurred which showed the magic power of his Indian name. On the Susquehanna, he was pursued by a party of Delawares demanding fire-water, and was in no little danger. Noting an Oneida among them, he turned to him and said: "Brother, you seem not to know me. I am Ganousseracheri." At this the Indians let him go with many apologies for attacking him.

The Onondagas were glad to see him back again. The women, hoeing in the fields, cried out: "Welcome, Ganousseracheri! Welcome, brother!"

He found the country in a state of great excitement, for the French and Indian War was coming on. Nevertheless, he stayed until November, when, on the advice of the sachems, he returned to Bethlehem once more. In the following June he came back again, with the message that the Brethren would soon begin to preach the Gospel among them.

As this was well received, Zeisberger at once began the erection of a log cabin for a mission-house. The Indians had now come to regard him as one of themselves. When, occasionally, an Indian child called after him, "Assaroni" (white man), it was corrected by its parents, saying, "No, Ganousseracheri is not an Assaroni; he is an Aquanoschioni" (the Iroquois name for themselves).

So great was the trust reposed in him that the grand council now made him keeper of its archives, depositing with him in the mission-house their entire collection of belts, strings of wampum, written treaties, letters from

colonial governors, and important documents of many kinds.

At the end of ten months, in June, 1755, Zeisberger went to Bethlehem, intending to return at once to Onondaga. But his work for the Six Nations was over. The French and Indian War prevented his going back, and when again the way was open, it was to the Delawares and not the Iroquois that he was sent.

During the six years of the war, Zeisberger was sent on many long and perilous journeys, and his life was often in danger. Yet through it all he came to no harm. His escape at the massacre of the Moravian missionaries at Gnuddenhütten, Pa., by a party of treacherous Monreys, on the evening of November 24, 1755, was truly providential. Having been sent from Bethlehem with messages to the Brethren at Gnaddenhütten on that ill-fated day, he was detained for several hours at the Lehigh Water-Gap by a company of Irish militia, who thereby saved his life. "Had I arrived at Gnaddenhütten a little earlier, I would have fallen into the hands of the savages," he says. "But such was not the will of my Savior. He would have me serve Him longer."

Shortly after the close of the war, a call for a teacher having come from Machiwihiusing, an Indian town on the Susquehanna, Zeisberger was sent there with Anthony, a Delaware convert. The journey was fraught with many hardships. In crossing the Broad Mountains, they crawled for miles at a time on hands and knees under the laurel-bushes, guided only by a pocket compass. Yet so great was their love of souls, they counted it all joy. "Anthony was as eager to bring souls to Christ," says Zeis-

berger, "as a hunter's hound is eager to chase the deer."

At Machiwihilusing a great awakening took place. Among the converts was Papunhank, a famous Indian preacher, who became a notable helper in the Indian work. This was the first prophet Zeisberger had won for Christ, and his joy was very great. "He rejoiced more over this convert," says Heckewelder, "than he would have done had he inherited a kingdom."

In the midst of his success, Pontiac's conspiracy came on, and the work was broken up a second time. Accused of being in league with those Indians whose hatchets were reeking with blood, the Moravian Indians were now in great peril. At length, to insure their safety, the governor of Pennsylvania ordered them to Philadelphia, where they were kept in confinement sixteen long months. Thither Zeisberger and other missionaries went with them, sharing the curses that were heaped upon them and ministering to their wants in many ways.

When peace was restored and the remnant of these Christian Indians was released—nearly half their number died in Philadelphia and were buried in the potter's field—the settlers refused to allow them to return to their homes. Zeisberger and Schmick were therefore deputed to lead them across the Broad Mountains to a site in the wilderness where they could live in peace.

On April 3, 1765, they began the journey with hearts full of hope. But the hardships proved greater than even Indians could bear. No game could be found, and food was not plenty. Once the hunger became so great and the cries of the women and

children so agonizing, that Zeisberger and Schmick retired for prayer while the hunters went out once more to seek game. Ere long, to the great joy of all, they returned with six deer.

At the end of five weeks the weary journey was ended, and on the east bank of the Susquehanna the foundations were laid for Friedenshütten (Tents of Peace), the first of thirteen Christian Indian towns founded by Zeisberger.

Great, indeed, was the joy of the Indians to be at home in the forest once more. As they went to the chase, fished in the river, or garnered their harvest, they sang the praises of God. "Beginning in this way, God will richly bless them," wrote Zeisberger. "Under such circumstances it is a joy to be among the Indians."

Ere long a great awakening began, and the wild Indians came from far and near to hear the Gospel. As Zeisberger preached, the power of God came so mightily upon them that they shook with fear and trembled with emotion.

By and by the settlement became so prosperous as to compel the admiration of all who saw it. The houses had windows and chimneys, and the church a shingle roof and a wing for a schoolhouse. Each family had a garden and orchard and a canoe moored to the bank of the river. The entire town was surrounded by a post-and-rail fence, and the streets were kept clean by a company of women, who swept them with wooden brooms and took away the rubbish.

In the autumn of 1767, a call having come from Goschgoschünk, a Monsey town on the upper Allegheny, Zeisberger was sent thither with Anthony and Papunhank. They found it a den



of heathenism; but next year Zeisberger returned with an assistant and three families of Christian Indians and began there the first Protestant mission west of the Allegheny Mountains. Tho the work met with bitter opposition at first and plots were twice laid to take Zeisberger's life, there presently began a turning to the Lord, and a few converts came to build their huts around the mission-house.

In 1770, an invitation having come from Packanke, a prominent Delaware chief, to settle in his domains on the Beaver, Zeisberger decided to remove thither, in order to separate his converts from their heathen surroundings. Descending the Allegheny and the Ohio in fifteen canoes, the little colony steered up the Beaver, and, selecting a site on its east bank, laid the foundations of Friedensstadt (City of Peace).

Soon after, a number of heathen Monseys came from Goschgoschunk to join the mission, and a great awakening began. On Christmas eve, Zeisberger had the great joy of baptizing Glikkikan, a famous Delaware warrior, who became one of his most able assistants. Great, indeed, was the change in this man. While attending church one day, he was so deeply moved that he walked home sobbing aloud. "A haughty war-captain weeps in the presence of his old associates. This is marvelous!" wrote Zeisberger. "Thus the Savior, by His word, breaks the hard hearts of the Indians."

Two notable events of Zeisberger's stay at Friedensstadt were his naturalization among the Monseys by formal act of the tribe and his visit to the capital of the Delawares, on the Tuscarawas, where, on March 14, 1771,

in the lodge of Netawatwes, he preached to the Indians the first Protestant sermon in the State of Ohio.

Meanwhile there was trouble at Friedenshütten. Tho the Iroquois had given the converts perpetual rights to the site of their town, they now sold the territory of which it was a part to Pennsylvania, and the whites began to crowd the Indians out. At the invitation of the Delawares, the mission was therefore removed to Ohio, the site selected being the Big Spring, a beautiful spot near the Tuscarawas, where the water gushed forth in a copious stream beneath a cluster of lindens and elms.

On May 3, 1772, Zeisberger arrived with the vanguard of the colony, and early next morning began to break ground for Schönbrunn (Beautiful Spring), the first Christian settlement in Ohio. Here was presently erected the first church and the first schoolhouse in this great State, which now numbers churches and schools by the thousand.

The Delawares took great interest in the town, and came often to watch its progress. So eager was Zeisberger to win them for Christ that he frequently laid down his ax, and sitting on the tree he had felled, preached to them the Gospel.

About this time Zeisberger's health began to decline. He was weak and ill, yet no disease was apparent. By and by he was led to confess that it was the result of self-denial. In order to save expense he had been allowing himself only the coarsest fare and that in very small quantities. "He never would consent to have his name put down on a salary-list," says Heckewelder, "or become a 'hireling,' as he termed it; saying that altho a salary

might be both agreeable and proper for some missionaries, yet in his case it would be the contrary."

In this fertile valley, which became the scene of Zeisberger's greatest triumphs and his sorest sorrows, two other Christian Indian towns soon after came into being—Gnaddenhütten (Tents of Grace), on the Tuscarawas, and Lichtenau (Meadow of Light), on the Muskingum. Manned by faithful missionaries, with Zeisberger as superintendent and Heckewelder as principal assistant, a time of unequaled prosperity now came to the mission.

The wild Indians came in great numbers to listen to the Gospel, and the chapel at Schönbrunn, tho able to accommodate 500, proved often too small. Among the converts were chiefs and captains and councilors renowned throughout the Delaware nation, and so great was the material prosperity that the fame of the settlements spread far and wide.

Meanwhile the Revolution was coming on, bringing dark days for the mission. True to Moravian ideas of duty, the Christian Indians maintained the strictest neutrality, and through Zeisberger's influence, the great hordes of the Delawares remained neutral also. The service thus rendered proved of untold value to the colonies. "While the Church of God enshrines Zeisberger's memory as an apostle," says Bishop de Schweinitz, "America must call him a benefactor, because he averted a blow that would have made her children east of the Alleghenies wail with anguish. If 10,000 savages had advanced from the west, incited by the demon of war, that changes an Indian into a fiend, the result would have been fearful."

It was, however, a trying time for the mission. The whole Indian country was in a ferment, and war-parties, passing to and fro, stopt often at the Christian towns. Yet the work was carried on quietly and efficiently, the converts growing in grace and their number being added to almost every day. Faithful efforts were made to reach the warriors also, and the Gospel was boldly proclaimed to the painted braves with their nodding plumes who frequently filled the chapel at Lichtenau.

Presently, however, the situation of the mission became critical in the extreme. Occupying the middle ground between the frontier settlements of the colonies and the western outposts of the British, the Christian Indians incurred the enmity of both. The British blamed them for holding back the hordes of the Delawares; and the Americans, ignorant of the benefits thus derived, regarded them as allies of the British and their towns as rendezvous for savage raiders.

The missionaries were often in peril, and more than once Zeisberger narrowly escaped with his life. In July, 1779, when about to start from Lichtenau to Schönbrunn, he heard that Simon Girty, an adopted Seneca who had forsaken the colonies and joined the British for pay, was on his trail, with orders to bring him alive to Detroit, or shoot him and take his scalp. But Zeisberger paid no attention to the warning. "My life is in the hands of God," he said. "How often has not Satan desired to murder me? but he dare not; I shall ride to Schönbrunn." On the way Simon Girty was lying in ambush, but through unintentionally taking a



wrong path, Zeisberger was saved from his hand.

Not long after he was in imminent danger again. A heathen Indian who came to Schönbrunn to see him, suddenly drew a tomahawk from under his blanket, exclaiming, "You are about to see your grandfathers!" As he lifted his hand to strike, a convert who had followed him in seized the weapon and snatched it away from him. Zeisberger, calm and unmoved, talked to the would-be murderer with such "serious friendliness" about his soul that he was converted and became a useful member of the mission.

Fully engrossed by his work, Zeisberger had long since resolved not to marry. But in 1781, having been called to an important synod at Bethlehem, he yielded to the persuasions of friends, who begged him not to face a dreary old age alone, and on June 4 was married to Miss Susan Lecron, of Litiz, who proved a worthy helpmate for him. A week later, he and his bride began the long journey across the mountains, arriving at Schönbrunn on July 17.

The mission had now become so offensive to the British at Detroit, that a plot was laid to break it up. Accordingly, in August, 1781, a band of 300 men, Indians and whites, led by the Half King of the Wyandottes and accompanied by British officers bearing the British flag, appeared in the valley, and, encamping at Gnaddenhütten, held councils day after day to decide the fate of the missionaries. At length, on September 3, a difference of opinion having saved them from death, they were imprisoned. Then the mission premises were plundered and the Christian Indians ordered from their towns.

On September 11, the whole body of converts and the missionaries, closely guarded by the Half King and a band of Delawares and Wyandottes, began to journey toward the north, leaving behind them their pleasant homes, their gardens and orchards and their great stores of unharvested corn. On reaching the Sandusky, their captors suddenly left them alone in the wilderness with almost nothing to eat. Shortly after, the missionaries were ordered to Detroit to be tried as American spies, but they were promptly acquitted and allowed to return to their charges.

As winter came on, the sufferings of the homeless band on the Sandusky became excessive. Nevertheless, a little settlement (Captive's Town) was started, and a church was erected. Presently, however, starvation stared them in the face. The missionaries were reduced to a pint of corn a day, and the bitter cold made the hunger more unbearable. In this extremity, permission having been obtained from the Half King, some 150 of the converts went to the Tuscarawas Valley to gather the corn they had left.

Driven from their homes by the British, these peaceful Indians were now to suffer the consequences of American distrust. Charged with complicity with some awful massacres that had recently taken place, they were made prisoners at Gnaddenhütten by a company of militia under the command of Colonel Williamson, and on the morning of March 8, 1782, were butchered in cold blood and their scalps taken. No event in American history so sadly mars its pages as this.

These martyr Indians met death like heroes. When told, the night before, the fate that awaited them, they

sang hymns and prayed and exhorted one another, Abraham, the Mohican, taking the lead. In the morning, when asked how soon they would be ready, they replied: "We are ready now. We have committed our souls to God."

Meanwhile Zeisberger and his co-workers had been ordered to Detroit. As this seemed to involve the breaking up of the mission, Zeisberger was sorely distressed. When, on March 15, he parted from his sorrowing converts, "it was with an agony like the agony of death," so Heckewelder says. One week later, when the news reached him of the slaughter at Gnadendhütten, the old man's cup was full to the brim. "Where shall we find a retreat?" he wrote in his journal. "Nay, but a little spot of earth whither we may flee with our Indians? The world is not wide enough. From the whites, who call themselves Christians, we can hope for no protection; among the heathens, we have no longer any friends. We are outlawed! But the Lord reigneth. He will not forsake us."

Arriving at Detroit, the missionaries were given the alternative of remaining there or going to Bethlehem. At length, however, having secured permission from the Chippewas to settle on their hunting-grounds along the Huron River, Zeisberger was allowed to gather his scattered flock together, and on July 22, 1782, near the present site of Mount Clemens, Mich., he laid the foundation of New Gnadendhütten.

Four years later they were forced to move again. The Chippewas having intimated that they were no longer welcome, and Congress having ceded to them a large tract in Ohio, in-

cluding their old homes on the Tuscarawas and Muskingum, Zeisberger decided to lead them thither. After a perilous journey on both lake and land, they reached the Cayuga on June 8, 1786, and a few miles south of the present site of Cleveland, Ohio, began to erect huts and plant corn, deeming it best not to go farther until after harvest. Finding it impossible to return to their old homes on account of the opposition of the Indians, they remained at this place—Pilgerruh (Pilgrim's Rest)—one year, and then, in the spring of 1787, removed to a better site on the Huron River, in Erie County, Ohio, where New Salem was founded.

Here the mission flourished so greatly that Zeisberger's youth was renewed and he forgot his afflictions. As of yore, the wild Indians flocked to hear the Gospel, and there were many conversions, among them the great chief Gelelemend, a man of some note in American history.

But ere long an Indian war broke out, and again missionary work was brought to a standstill. Fearing a repetition of the slaughter at Gnadendhütten, Zeisberger took his Indians to Canada, and in May, 1791, began a settlement—the Watch Tower—at the mouth of the Detroit River, near the present site of Amherstburg. A year later, the British Government having made them a grant of land on the Thames River, in western Canada, they removed thither, beginning a settlement at Fairfield.

Tho the new town prospered greatly and promised to be permanent, the hearts of many of the older Indians were still in their far-away homes in Ohio, and in 1798, Congress having renewed the grant made in 1785, Zeis-

berger decided to return there with such as desired to go.

To the old hero, who had been forced to move so many times, this last journey was a joy and not a sorrow. Yet the parting with the converts who remained at Fairfield was a sore trial. On August 15, when he took his departure, the whole town gathered at the river to bid him farewell. "He grasped each by the hand with emotions too deep for utterance," says his biographer. "Precisely at noon he entered a canoe, paddled by

October 4, a little village named Goshen was laid out on a site not far from Old Schönbrunn, and Zeisberger was soon at work in the valley again, preaching in the chapel and seeking the salvation of the wild Indians who came often to see him.

Ten years longer he was permitted to labor, and then, on November 17, 1808, God called him home. To the end, the remarkable preservations that had marked his career were continued. On awaking one morning a few months before he went home, he



SCHÖNBRUNN, WHERE ZEISBERGER BEGAN THE FIRST CHRISTIAN SETTLEMENT IN OHIO IN 1772

three young Indians who begged for the honor, and put off from the bank amid the sobs of the converts. Thirty-three of them, forming the colony for the Tuscarawas Valley, followed in other canoes."

The mission had won great favor with the surrounding white settlers, and as Zeisberger passed down the river, they hailed his canoe that they might bid him farewell and give him the best fruits from their gardens and orchards.

Arriving at the Beautiful Spring on

found a huge rattlesnake coiled up under his pillow. It had lain there all night, yet had done him no harm.

On November 20, 1908, the one hundredth anniversary of his laying away in God's acre at Goshen, great meetings were held in the Ohio valley, that had been the scene of his labors. People came from far and near to do him honor; and as they stood around his grave, it was decorated by the children of the near-by schools with bright blossoms and boughs of living green.



# MEMORABLE MISSIONARY DATES FOR NOVEMBER

PREPARED BY MISS BELLE M. BRAIN

- Nov. 1, 1858.—Queen Victoria became Empress of India.  
See "Lux Christi," by Mason.
- Nov. 3, 1631.—John Eliot arrived in Boston.  
See "Encyclopedia of Missions."
- Nov. 3, 1721.—Hans Egede reached Greenland.  
See "Heroes of the Mission Field," by Walsh.
- Nov. 3, 1797.—Ordination of John Theodosius Vanderkemp, of South Africa.  
See MISSIONARY REVIEW, June, 1895.
- Nov. 3, 1819.—Pliny Risk and Parsons sailed for Smyrna.  
See "Encyclopedia of Missions."
- Nov. 3, 1869.—Dr. Clara Swain sailed for India.  
See "Eminent Missionary Women," by Gracey.
- Nov. 4, 1803.—Birth of Sarah Boardman (Mrs. Judson).  
See "Life of Adoniram Judson," by Edward Judson.
- Nov. 5, 1632.—John Eliot ordained as teacher at Roxbury.  
See MISSIONARY REVIEW, March, 1900; p. 176.
- Nov. 5, 1790.—Birth of Charles Rhenius.  
See "Men of Might in India Missions," by Holcomb.
- Nov. 5, 1884.—James Hannington sailed for Africa.  
See MISSIONARY REVIEW, September, 1909.
- Nov. 6, 1859.—Crew of the *Allen Gardiner* murdered.  
See MISSIONARY REVIEW, May, 1892; p. 376.
- Nov. 6, 1878.—Alexander Mackay reached Uganda.  
See "Mackay of Uganda," by his sister.
- Nov. 9, 1809.—Birth of Robert Hume.  
See "Encyclopedia of Missions."
- Nov. 11, 1793.—Wm. Carey reached Calcutta.  
See any life of Carey.
- Nov. 11, 1895.—Armenian massacre at Harpoot.  
See "Encyclopedia of Missions"; also MISSIONARY REVIEW, July, 1896.
- Nov. 13, 1895.—Death of Cornelius Van Dyck, of Syria.  
See "Encyclopedia of Missions."
- Nov. 14, 1833.—Arms and Coan sailed for Patagonia.  
See "Adventures in Patagonia," by Titus Coan.
- Nov. 14, 1865.—Death of Pastor Harms.  
See MISSIONARY REVIEW, July, 1899.
- Nov. 15, 1758.—Death of Hans Egede.  
See "Heroes of the Mission Field," by Walsh.
- Nov. 15, 1875.—Stanley's letter appealing for missionaries for Uganda appeared in the London *Daily Telegraph*.  
See "Uganda's White Man of Work," by Fahs.
- Nov. 16, 1816.—John Williams sailed for the South Seas.  
See "Modern Heroes of the Mission Field," by Walsh.
- Nov. 16, 1823.—Goodell reached Beirut.  
See "Old-time Student Volunteers," by Trumbull.
- Nov. 17, 1808.—Death of David Zeisberger.  
See article in this number of the REVIEW.
- Nov. 17, 1817.—John Williams arrived in the South Seas.  
See "Modern Heroes of the Mission Field," by Walsh.
- Nov. 19, 1810.—Birth of Elias Riggs, of Turkey.  
See MISSIONARY REVIEW, April, 1901.
- Nov. 19, 1875.—Opening of the Doshisha, Japan.  
See "Life of Joseph Hardy Neesima," by Davis.
- Nov. 20, 1835.—Asahel Grant reached Persia.  
See "Encyclopedia of Missions."
- Nov. 20, 1839.—Martyrdom of Williams and Harris on Erromanga.  
See any life of John Williams.
- Nov. 22, 1750.—Schwartz preached his first Tamil sermon.  
See "Men of Might in India Missions," by Holcomb.
- Nov. 22, 1803.—Birth of Dr. Dwight, of Turkey.  
See "Encyclopedia of Missions."
- Nov. 24, 1705.—Ziegenbalg and Plutschan sailed for India.  
See "Men of Might in India Missions," by Holcomb.
- Nov. 26, 1854.—Death of Robert Hume.  
See "Encyclopedia of Missions."
- Nov. 26, 1881.—Ludwig Krapf of South Africa, died on his knees in prayer.  
See MISSIONARY REVIEW, November, 1892.
- Nov. 28, 1814.—Bishop Middleton landed at Calcutta.  
See "Pioneers and Founders," by Yonge.
- Nov. 29, 1829.—Birth of Madame Coillard.  
See "Eminent Missionary Women," by Gracey.
- Nov. 29, 1847.—Whitman massacre.  
See "Marcus Whitman," by Mowry; also "Marcus Whitman," by Eells, and MISSIONARY REVIEW, September, 1902.
- Nov. 30, 1812.—Death of Harriet Newell.  
See "Mission Stories from Many Lands."
- Nov. 30, 1841.—Founding of Edinburgh Medical Missionary Society.  
See "Encyclopedia of Missions."

## Suggestions for a Program on David Zeisberger

1. SCRIPTURE LESSON: "In Journeyings Often."—2 Cor. 11: 23-28.
2. HYMN: "Old Indian Hymn."  
For the music see "Samson Oecom," by W. De Loss Love.  
For the words any appropriate hymn written in common meter, double, may be used.
3. QUOTATION: "A true missionary never knows defeat."—*Rev. A. A. Fulton*.  
(To be used as a wall motto and memorized.)
4. SPECIAL MUSIC: (a) The We-ton Song. (b) Indian Choral—"A Sacred Song of Peace."  
See "Indian Song and Story," by Alice C. Fletcher. This music may be rendered by either voice or violin.
5. MAP: A large map of the United States should be used. Tho the exact location of all Zeisberger's stations can not always be given, a very good general idea may be given of his journeys.



REV. W. C. WILCOX PREACHING TO THE TONGAS

## THE GOSPEL AMONG THE TONGAS

BY REV. W. C. WILCOX, IFAFA, SOUTH AFRICA

The name Tonga is generally applied to all the tribes in the Portuguese Possessions from Zululand north to the Sabi River. In 1881, I found a number of these people in Durban, where they had come for work. They were despised by the Zulus, and by the whites, and were not considered as trustworthy as the Zulus.

No regular mission work had then been done for the Tongas, nor was there a missionary among them anywhere in the Portuguese Possessions. When Mr. Pinkerton passed through Inhambane in 1880 on his way to Umzila's kingdom, he remarked on the great number of Tongas at Inhambane without a missionary. A year later the writer, his wife and young child came to begin work among them.

About this time some converts of the Swiss Protestant Mission at Spen-

loken, returning to their old homes, began to spread the gospel on the Limpopo River and in the region of Lorenzo Marques. While it was encouraging to see the zeal with which the native converts could push the work among their own people, it was soon evident to their missionaries that there was need of a closer inspection and guidance than could be given from a station several hundred miles away. Thus Mr. Berthoud, of the Swiss Mission, was called to Lorenzo Marques, and eventually others followed, till now this mission has some six stations fully manned, covering the whole country of the Delagoa Bay, Tongas, from Zululand to the Limpopo River. Its membership numbers over 2,000, and at Lorenzo Marques it has built one church at a cost of \$20,000, which will seat about 1,000



people, said to be the largest native church in South Africa.

Until quite recently the natives have been left very much to themselves, being only visited occasionally by missionaries coming from a distance, who know little of their language and customs, and who stayed only long enough to baptize and give the communion. But the number who have been reached by a voluntary native agency must be very great, as their little communities and places of worship are found all over the land, sometimes even crowding one another. This is the wonderful feature of the work. The Tonga young men and boys, on account of the poverty of their own land and the alluring prices paid for native labor in the diamond and gold mines, have been attracted to these centers, where they have come under the influence of different missionary societies. First, interested perhaps in the open-air meetings, they have been drawn into the night schools, and when they have given some evidences of conversion, and they were ready to return to their homes, they have been given books and exhorted to let their light shine among their own people. Sometimes they have been baptized and given certificates of church-membership; some have had licenses as lay-preachers, and some have even been allowed small salaries for extending the gospel among their own people.

There is something very attractive and encouraging in such a spontaneous spread of the gospel. It appeals to Christian givers and is in line with what we expect from the living Word. It is encouraging also to missionaries, for one may live in a flourishing city surrounded with all the comforts of modern civilization, and by the work

in the night school and preaching in the compounds converts are made who carry the Gospel into these places, where it is so hazardous for the missionary to live.

It is most encouraging in results. The missionary who lives on a station where he comes in touch with the home life of his people makes out his annual report with a great deal of misgiving. He begins with the growing children and follows with years of watching and training. Nevertheless, those upon whom he has set his fondest hopes often disappoint him. He reports so many baptisms and additions this year. But he does not know where they will be next year. What a relief it would be if after a short tutelage in the most interesting and vigorous period of life his converts would go away where he could not observe them too closely. Then if he could hear that they were still persevering and making converts among their own people, that would be just grand. Possibly this kind of attractiveness has had not a little to do with bringing the policy of the city work very much to the front of late. The gold of the Rand has been enthusiastically spoken of as having been put there by divine plan in order to call together the natives from the distant unhealthy districts, where they can be evangelized in safety by the missionaries and thus extend the gospel to their own people. The voluntary spread of the gospel by the natives around Delagoa Bay has been spoken of as most wonderful, surpassing all previous experiences.

In company with a pastor of a Zulu church, we met not long ago with sixteen young men who claimed to be the leaders and preachers of

some eight churches in our connection, with 170 baptized members. They gave us the names of 28 others, making 44 in all who are regarded as preachers. They have a chairman to their synod, and hold regular meetings and schools in all the eight places where they have churches, besides in some out-stations. We saw seven of these churches and were surprised to see how well they were built. In all we found Zulu books and young people who could read, sing and pray in Zulu tho it is not their native tongue. It required work and not a little of their hard-earned money for these boys to build these houses, carrying the reeds, clay and poles long distances. It took time and patience to teach so many how to read in a foreign tongue. And there was no government grant or aid from any missionary society. We can not but admire such zeal and energy. Whatever may be the motive, surely it is better to be so engaged than to spend the time in drinking and heathen festivities, as many do. We questioned these leaders as to where they were converted and who taught them to read Zulu. One said he learned in a night school taught by one Paul in Barberton; and where did Paul learn? "In a night school taught by a missionary in Pretoria." But many of them had had no other teacher but the work-boys who had learned in the night schools in the gold fields. "What do you get for teaching here?" "Nothing at all but the reward from the Master."

If I had had no other knowledge or experience but what I saw in a few days' stay, I might have come away as full of enthusiasm for the wonderful work as others have done. But,

unfortunately, I had another view of the picture which in the interests of Christ's kingdom ought to be shown. It is the view from the standpoint of



A TONGA WARRIOR

the Swiss Mission. It is chiefly from facts obtained by my own observation, and drawn from them in explanation of what I had seen. They seemed to be rather reluctant to admit the facts, which could not be denied. Since coming to Delagoa Bay, less than twenty years ago, these faithful missionaries have published some 3,500

separate pages in the dialects of the natives. The New Testament has been printed in two dialects, and the manuscript is now about completed for the whole Bible. Judging from the houses which I saw and their cost, they must have put in not less than \$40,000 in buildings. They came into this field when it was practically vacant and when it had the reputation of being the white man's grave. They have been the only missionaries to live here throughout the year, and are the only missionaries to do any work except a small hymn-book in the language of the Delagoa Bay Tongas and make permanent improvements. They have not only ministered to the souls of those people, but nearly every one having had a medical training, they have supplied the place of doctors in places where doctors could not be obtained. There is scarcely any case in medicine or surgery which they do not undertake to do, from extracting a tooth, setting a broken bone, to a difficult case of parturition. I have seen one of these missionaries extract some twenty teeth before breakfast on a visit to one of his out-stations, most of them being crumbling roots.

Take one example of the difficulty facing a missionary located in this field. It costs \$2,500 to build a house in which it would be safe for him to live in this country, and it took him a long time to build it, as the materials had to be carried upon the heads of natives miles through the blistering sand. He lived in a reed hut for a year while the house was being built. This is the only mission-house in the whole country, except those of his confreres. He has spent years in learning the native dialect and preparing books. He has a good stock

of medicines and surgical instruments, and as he goes about doing good, at first the people receive him gladly in every village. But one day a change comes in one of the nearest villages to his place. A young man who has been away to work at Johannesburg returns with a certificate of church-membership and a license as a lay-preacher, and the people have no further use for the missionary, not even to pull a tooth. He sees the young man and does everything he can to work in harmony with him. But no, he belongs to another denomination. Worst of all, he has learned to read another language and brings with him a supply of foreign books and pretends he can not understand the missionary's books, altho they are in his own language. The young man is very zealous and gathers all the young people around him in his own village and they have classes and services, and soon they build themselves a church, altho it is so near the missionary's house that he can hear them singing when they have service. They send for their missionary and he comes and is wonderfully pleased with the work and baptizes those whom the leader presents as worthy candidates, and returns leaving the people to carry on the work in their own way. It is not merely that the missionary is henceforward shut out of that village, but an aggressive influence goes out to other places and touches his work in many points. Converts are made who start new work in other villages, which are in turn closed up. Girls from his mission are enticed away by the young men. The leader of the work is discovered in criminal relations with a woman of his church. He disciplines his own members and re-



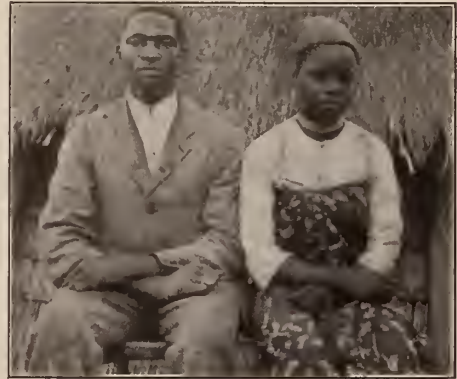
ports the leader to his missionary, who comes down and listens only to the accused man's friends, who lie for him, and the missionary returns leaving the leader still in charge.

The only ceremony of marriage among the Bantu tribes is connected with the payment of *lobola* to the bride's father or owner. For the woman is practically property. With the Zulus, when the transaction is closed, there is a feast and a dance. So that the word often used for marriage is *ukugcagciswa*, "to be danced." The custom among the Tongas is practically the same. The Swiss missionaries do not, therefore, recognize anything short of this as a legal marriage. This, of course, does not apply to regular Christian marriages, in which case *lobola* is not allowed. This would seem to be the only clean and respectable way, and if they do not adhere strictly to this rule it opens the way to all sorts of loose relations. I saw enough to convince me of this.

What confusion must certainly ensue when these night-school converts return to their homes and take women and live with them without any kind of a ceremony at all, and extend their influence in every direction. I was told in one place that they have a custom quite as convenient for getting rid of a wife. When her husband is tired of her he gives her money in lieu of a writing of divorcement and tells her to go. They profess to have taken this law from the law of Moses. Another custom is for a widow to find a man and take him without any ceremony or *lobola* and build up the house of her deceased husband.

While there is great need for

missions in compounds and city centers, no such scheme for the extension of Christ's kingdom can do away with the necessity of the missionaries dwelling among the people, learning their dialects; and coming in touch with their home life. Converts made in a few months in a night school still need to be tested by long and faithful discipline; there can be no



A TONGA CHRISTIAN LEADER AND HIS WIFE

short and cheap process for building up Christian character.

Unless missionaries see their way to follow up their converts by sending missionaries to dwell among the people, they should advise them to connect themselves with the nearest Protestant mission, and should never give them encouragement not to do so by baptizing them and making them occasional visits. It is against all reason and experience that raw heathen after a few months in a night school are fit to become leaders and guides of their people in the divine life. It is practically certain that unless they do come under the guiding hand of missionaries of experience, they will eventually develop Ethiopianism and all its attending evils.

## THE AFRICAN AS A GOSPEL-WORKER IN NATAL

BY REV. J. P. BRODHEAD, NATAL, SOUTH AFRICA

How far can the African native be used to much advantage in mission work among his own people? This important question is increasingly agitating the minds of the African missionaries, and others interested in spreading the Gospel among the native peoples of that continent.

It is undeniable that the native is a most necessary adjunct in the successful prosecution of Gospel work. The continent of Africa occupies the unique position of being the only really large pagan area, geographically, without a written language. China, India and Japan have each their written form of speech; and in these lands the native preacher and teacher is indispensable. He not only knows the customs, manners and habits of the people among whom he labors, but in the prevailing systems of education he has shared with them in intellectual training; he is familiar and well acquainted with the religious ideas and ideals dominating the minds of the people, and with their superstitions and fears. As deeply and as bitterly as they feel, and grope after a hope which is never theirs, so has he felt and groped in the darkness of his own life. In short, he is one of them, and knows life as they know it, in bitter heart experience. But in some way his spiritual eyes were opened, and through the great mercy of our Lord Jesus Christ he was enabled to apprehend the voice of mercy, and peace and forgiveness found way to his heart; then God called him to go and be His "witness." Mark it! His witness! This, according to the first and second chapters of the Acts of the Apostles, is the call of God to His ministering servants in this dispensa-

tion, "Ye shall be *witnesses* unto me." Thus the native preacher, saved by the Gospel, his heart imbued with its love and inspired by its spirit, goes forth to meet the people in their life-environment. Now, from this time onward, he not only knows the need, but knows as well the only remedy. His harvest-field is open before him. What faithfulness and heroism have many times been displayed therein! Take "Pastor Hsi" of China, and his work, for an example. What an advantage such a native must have over any "white" missionary, who has everything to learn. Language, customs, habits, beliefs, and many other difficult and perplexing questions must be successfully dealt with before he can reap large harvests.

In Africa these arguments are even more forceful. The fears, superstitions and evils of the people are as far-reaching and as deep-seated. The new missionary must learn the native language; he must understand their customs, manners and habits; he longs to discover what they believe and why they believe what they do. He turns hopefully to his task and seeks books and literature upon the subject in hand. Imagine his dismay as he ascertains that but very little help is to be obtained from this source! Not even a written form of speech is to be found, emanating from the native mind. If anything is to be evolved from the appalling darkness of African heathenism it must come through the missionary. So instead of finding many helps, he has additional burdens thrust upon him. The jargon of sounds coming from the lips of the natives all around him, many of which sounds are unexplainable and inde-



scribable, must be reduced to some written form, so naturally he turns to the letters of his own alphabet. You know the sound cloth makes as it is swiftly and deftly torn by the hands of the salesman. Would you think you could pronounce that sound by such a grouping together of letters as "h-x-e-b-u-l-a"? There it is in Zulu, but to describe it on paper is impossible.

Over such difficulties, and others, has the missionary labored in South Africa. At present, some literature helpful to the newer missionary is to be found, but the quantity is very small. But the missionary labors on, God reigns, and the reward for "faithful" service is sure. He studies, works with his hands, teaches and preaches, and at times is encouraged by a measure of divine blessing. Much of the time progress, however, seems slow. His task, as he stands single-handed and alone, is trying. Then a change comes, like a refreshing cooling rain after a hot day in summer. The call of God comes to some one, a converted man, to "witness." Of books he knows nothing. To write is much harder than plowing; in fact, it is impossible to him. But he knows the people and their need; and by his own bitter past experience, and deliverance therefrom, he knows the remedy. Some broken pieces of Scripture come to his mind and burn in his heart. He knows how to pray, and he goes forth. To his own people he is as a light-house on a rock-bound coast, or a rescue-party sent to deliver. What is the result? Spiritual prosperity bursts forth. At the same time he persistently yet laboriously learns to read and write. "What ridiculous things those marks are, which the mis-

sionary puts on paper! The paper itself is strange! I can't understand; but my missionary says, 'it's true, so I believe it.'" Thus he reasons in his mind and the perspiration streams down his face, as, full-grown man that he is, he stumbles along.

Such was Mpolosa, a man of over forty years of age before he ever held a book in his hand. Others of his own people might go to the beer-drinks, but he would go to his books. So also was Hulumene, another "noted" Zulu preacher. How many might be spoken of!

#### Overseeing Native Workers

To what extent the native may be used in Gospel work is a problem that is being worked out to a practical conclusion. Different mission societies laboring in South Africa are not uniform in the degree of importance to be placed upon the help of the native, and his place in the work; some using him more freely and depending more fully upon him than others. Some points of experience, however, have already been arrived at over which, in their certainty, there can be no conflict of opinion. Chief among these is the fact that the native must be overseen and directed in his labors, by some mind other than his own. He can be used to execute, but can not, as a rule, initiate. Hence the need that the missionary be a person of forethought, and able to plan. The power of example also goes a long way, on the part of the missionary, in pushing the native out in his work. Further, in the matter of control over the native by the missionary, it goes without saying, almost, that this must be of the right kind. It does not do for the missionary simply to issue his

orders, then expect the native to carry them out without any measure of investigation on the part of the missionary as the outcome. He must be on hand to see that the plans given are followed out correctly; and by wise and judicious control "lead" and not "drive" his native helpers. Many missionaries fail right here. As a result the "wheels" of the work become clogged; dearth, instead of prosperity, abounds, discouragement follows. At times the native preacher "falls by the wayside"; and the unwise missionary throws upon him the blame of the whole, whereas, many times, had that

necessary "something" been forthcoming from the missionary, whatever it may have been, in his control over and care for his native helper, failure probably would have been averted. His failure permitted, if not caused, his native to fail.

Hence we conclude: Use the native freely. He is not able to do all the work by any means, but he has his important place. Responsibility should be put upon him as he is able to bear it; he should be led and directed in his work. Divine blessing *must* come upon united effort thus exerted, to the salvation of many.

---

## CHRISTIAN ENDEAVOR MOVEMENT IN MISSION LANDS

BY REV. FRANCIS E. CLARK, D.D., LL.D.

Founder and President of the Christian Endeavor Movement

Last autumn a series of thirty conventions were held in different parts of Great Britain and Ireland, which were attended by great throngs of young people, while mayors and members of the city councils spoke in the highest terms of the ideals of the Society and the character of the members.

Following the meetings in Great Britain came a series of large Christian Endeavor gatherings on the Continent, in Christiania, Norway, Berlin, Nimes in France, and Barcelona in Spain. The King of Norway assured us of his interest in the cause, and gave me the impression that he desired to rule his people as a truly Christian monarch. In France, where there are over 150 societies, the national convention in the ancient city of Nimes was crowded, and the meetings were characterized by enthusiasm and genuine spirituality. In Germany, there are 600 societies and the interest in the movement is correspondingly great.

Perhaps the most interesting convention in the series was held in Barcelona, this being the Third National Convention of the Spanish Endeavorers. The Protestant forces of Spain being comparatively small, there are only 50 societies in this land, but they make up in enthusiasm and interest what they lack in numbers. At some of the meetings of this convention in Barcelona more than 1,200 people were present. No Protestant meeting-place in the city could hold the audiences, so that a large theater was hired for Sunday, and a dance hall for the week-day meetings. The Wesleyans, Baptists and Congregational missions in Spain all contributed their quota, and their members met together in most brotherly concord, while Bishop Cabrera's societies of Madrid were well represented, and the Bishop's son was one of the speakers.

The aged and beloved Don Cipriano Tornos of Madrid, who, before his



THE CHRISTIAN ENDEAVOR CONVENTION AT BOMBAY

conversion to Protestantism, was chaplain to Queen Isabella II, and who gave up a most promising career because of his convictions, also came to this convention.

In other countries of Europe, the Society is gaining a strong foothold, as in Finland, Hungary, Switzerland, Russian Poland, and Macedonia. From Australia, too, came tidings of great conventions of unusual interest.

Some interesting incidents of Christian Endeavor conventions in foreign missionary lands have recently come to notice. Rev. J. E. Newell, of the London Missionary Society, president of the Samoa Christian Endeavor Union, writes of a delightful rally held by the Society in the training school at Malua, at which many of the students told of what Christian

Endeavor had done for their spiritual life. "Five years ago," says a native, "I joined this blest fellowship. I have learned here the blessedness and joy of private prayer. It was here that I heard the appeal which I could not resist. He who hears the trumpet blown, and does not prepare to fight, upon his head rests the disgrace of neutrality—an impossible attitude in this warfare. I heard the call and I am going."

Mr. Newell tells us also that he has just visited the Ellice Islands, where he found many Christian Endeavorers. In one island, with a population of 188, there are 80 Christian Endeavorers—about 40 per cent of the whole population, a far larger proportion than is to be found in any other Christian community in the world. The societies on



another island have contributed from their poverty no less than \$300 for mission work, most of it for communities outside of their own island. Another young man from the Malua Society went as a missionary to New Guinea to a tribe which had been most hostile to missionary labors. After only a year's service, he was called to his reward. Then the people among whom he had labored came to the missionary and begged permission to *put some white stones on his grave*, as a mark of their affection and respect.

In China, Christian Endeavor work has long been a vigorous plant in many of the missions, but it has not until recently largely found its way into the China Inland Mission. Rev. Henry T. Ford of that mission now writes of its especial helpfulness in lending a great impetus to Bible-study. He says that the prayer-meeting, with the consequent need to study the topic, gives good occupation to the Chinese Endeavorers for Sunday afternoons, many of whom can not be called "young people," as some of them are well beyond the limit of threescore years and ten.

This missionary finds the same difficulty which some Endeavor leaders find at home, in that their younger members are content with a verse of Scripture or a few remarks that do not bear strictly upon the subject, so he gets them to hand in strips of paper, as their names are called, with reference on the topic of the day. After the meeting he looks up the passage and issues a list in the order of merit, thus stimulating them to earnest and careful Bible study.

The recent arrival of Rev. and Mrs. Edgar E. Strother in China, as field

secretaries of the China Christian Endeavor Union, has greatly strengthened the work. An all-China Christian Endeavor Convention held in June, in the city of Nanking, was attended by hundreds of native Christians from many parts of the empire, and was one of the most influential as well as one of the largest Christian conventions ever held in China.

Dr. Robert A. Hume tells of a splendid Convention held in Ahmednagar, the largest ever known in western India. There was a registration of 1,371 delegates and visitors, and simultaneous sessions were held two and three times a day in the two large churches of the American Board's mission. Many of the addresses by native Christians, Dr. Hume tells us, were of a very high order, and a charming feature of the convention was the reception of messages from the Christian Endeavor Unions of Boston, New York, Chicago and San Francisco, which gave the Christians of India a realizing sense, such as they had never had before, of the genuine fellowship that unites all in the bonds of Christian love and service.

The next world's convention will be held in Agra, India, the famous city of the Taj Mahal, in November, 1909. It will be the first great interdenominational and interracial gathering of the kind ever held in India, and promises to be a meeting memorable not only in the annals of Christian Endeavor, but of all the evangelical forces of India.\*

\* The American delegates have secured accommodations on a great excursion steamer which will take them not only to India, but afterward to Burma, the Philippines, China, Japan, and Hawaii, and in all these countries minor Christian Endeavor conventions will be held.

# THE CHURCH AND MISSIONS ACCORDING TO PAUL

BY REV. WILLIAM SHEDD, URUMIA, PERSIA  
Missionary of the Presbyterian Church

The doctrine of missions is closely related to the doctrine of salvation (Romans x., 14, 15), and also forms a part of the doctrine of the Church. If the work of missions is a universal duty of the Church, then the doctrine of missions must be fundamentally involved in the teaching of Holy Scripture concerning the Church. The apostle to the Gentiles conceived of the Church in a form which implies world-wide missionary work as one of its essential functions.

The epistles of St. Paul contain no exhortation to preach the Gospel to the unbelieving; this work is not included in the list of spiritual gifts and church offices given in the twelfth chapter of First Corinthians. Apparently evangelists were not connected directly with a local church and hence are not there mentioned, while they are mentioned in the fourth chapter of Ephesians, when the apostle has in mind the Church Universal. The omission is striking, for preaching the Gospel to the heathen must have been one of the first duties of the Corinthian Church, as of every one of the churches founded by the apostle. They were all situated in great cities, where thousands were dying in the awful degradation depicted in the first chapter of Romans. This work was, moreover, the chief ambition of St. Paul's own career, and must have been his desire for his followers. Doubtless his own example, of which he reminds the Ephesian elders, made exhortation less necessary, and it may be that his convert's fresh zeal required little outside stimulus. Or the reason for this omission may be found in the fact that this

work is so obviously implied in the universalism of the Gospel, which knows no difference between Jew and Gentile. Perhaps, too, it is not mentioned as the special duty of some because it was the common privilege of all. The work is implied in his conception of the Church.

The apostle's favorite and peculiar figure for the Church is that of a body whose head is Christ. The special point of this figure is unity, not the formal unity of an organization, but the living unity of an organism. The unity is one of every member in Christ and not less truly of all the members in each other. Diversity of members and offices is necessary to their mutual helpfulness, and this latter characteristic is strikingly emphasized by insisting on the importance of the least prominent members to the well-being of the whole body. So perfect is the unity that no part, however insignificant, can be affected for good or ill without every member of the body losing or gaining by the change. This unity is realizable not only in each local church, but in the Church catholic. The cross reconciles into one body Jews and Gentiles, everywhere and universally. The great purpose of this unity is defined in the fourth of Ephesians to be "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." The body "fitly framed and knit together" grows "unto the building up of itself in love." Briefly, the Pauline conception of the Church is that it constitutes one body, every part helping every other in its growth into the maturity of Christ. It is a magnificent conception, nobler



far than universal empire or universal peace, and it is an ideal which grows vaster and more distant as the Church grows and includes the elect of every nation. At least it becomes more unattainable by any external uniformity or any submission to formal creed or rigid system.

Abolish foreign missions and this ideal becomes a dream and the Church catholic an empty name for the disjointed members of Christ's body. Territorial or national schism contradicts this ideal as surely as denominational schism. The aim is world-wide helpfulness to one another, of the members of the body, and this aim is attained in proportion as the whole Church is engaged in the one world-wide work, just as the divisions of a great army must support one another and so meet unitedly the common foe. The Apostle Paul calls the collection he made in Macedonia and Greece for the Jerusalem Christians a communion (*κοινωνία*), a communion in carnal things in return for a previous communion in spiritual blessings. The work of foreign missions is the communion of the saints, the outward manifestation of that vital union in Christ which conquers all barriers of race and place. England and America are working hand in hand for the salvation of India, and with them are joined the Christians of Europe and Australia, while all are coworkers with the Church in India. What other band can compare with this one for present power or future promise? What gathering can so truly claim to be ecumenical as a world's missionary conference?

It is a missionary truism to say that the Church in each land must evangelize that land; and yet this

statement is not true if it be taken in the sense that the Church in any land is solely responsible for the evangelization of that land. The Church and the world is each a unit in Scriptural thought, and the duty of the Church to the world is an indivisible duty. The whole Church, as one body in Christ, is called to preach the Gospel to the whole creation, and foreign mission work is simply the performance of this duty.

Foreign missions are necessary to the realization of the unity of the body of Christ and are the direct consequence of that unity. They are not only based on the Great Commission of our Lord, and are not only the performance of an obligation to a dying world, but they are a result of the Church's constitution and are a necessary duty of the Church to itself.

The so-called reflex influence of foreign missions shows that this unity is a fact and not a fancy, however far short we fall of the ideal. The pulsations of life in India or Korea are felt in England and America. Neesima does not belong to Japan alone any more than Fidelia Fiske belongs to America alone. A missionary school in Persia has sent forth workers who are doing good service for the Master in five great and widely separated countries—Persia, Turkey, the United States, Japan and Russia. Revivals in Central Africa, in China, anywhere in the world, rejoice not only the angels in heaven, but also the whole body of saints on earth.

The actual conditions and problems of foreign missions are in close accord with this figure. Whenever the first convert is made, foreign missions become a cooperation of Christians, differing in race but one in Christ,

and as the native Church grows this phase of the work becomes more marked. To-day among the most intricate problems of missionary work are those that arise from this relation of the missionaries and the native Church. In measuring the difficulty of these problems we must remember how widely these brethren engaged in the same work are separated in race, civilization and spiritual heredity and environment. Certainly such problems can be solved only as all strive to make real this apostolic figure of the members working in closest unison and yet each one in his own individual place and manner. Another class of missionary problems relates to the work of bringing the members of the native Church into living and lasting union with one another, or of arousing the native Church to a sense of its own responsibility both for self-education and for evangelization. These are practically the problems which the Apostle Paul had to meet when he wrote the epistles to the churches he had founded. Other problems are the places to be given to agencies not strictly evangelistic, such as medical and educational work. None of these questions will be settled except on the principles of the missionary apostle's conception of the Church, for all are questions as to the interrelation of the members of the one body.

Take, for example, one very important and much-discussed problem, that of the self-support of the native Church. The financial aid given by the strong Church at home to the weak Church on the field is justified by the apostolic rule that "the members should have the same care one for another," and the fact that the

weak members are relatively the most important. What equal body of Christians, for example, anywhere in Europe can compare in importance with the 70,000 Protestant church-members in China? The supporters of boards, or their critics, are discussing how long mission work should be continued in any land. If the bond is what we take it to be, the union of Christ's body, in some form it will be permanent, not necessarily of course as a bond of financial dependence, but most assuredly as a bond of spiritual interdependence and helpfulness. On the other hand, each member of the body must be active, for inactivity induces disease and death. We must be sure that the aid we give really helps and does not hinder, and that we are working with the native Church and not doing for it what it can better do itself. The duty of self-support is based on the necessary self-activity of every member, and not on any exemption of the strong from bearing the burdens of the weak, for no such exemption exists, and there is no limit in time to this relation of helpfulness. The test of method is the spiritual reality of the help rendered.

This conception of missions emphasizes the necessity of complete consecration and filling with the Spirit of every part of the missionary organization. Primarily the communion must be in spiritual things. The boards or societies, the secretaries and the missionaries, are joints and bands which knit together the members of the body in lands where the social, spiritual influences are strong with those where the surroundings are degrading. The tendency is to do the lower, and hence easier, things first

and too often we, who have a part in this great work, become the channels of financial aid or of enlightening influences but not of spiritual power. Perhaps we do not often enough think of the boards as being charged with spiritual functions and how much of our work on the field is vitiated by being unspiritually done. Much, perhaps the larger part, of the work done by missionaries is the ministry of edifying the Church in dark and Christless lands, and no work calls for higher personal spiritual gifts than this. Only those who have experienced it in their own lives know the barrenness and often the evil influence of an unspiritual missionary. Such

a one may be a useful doer of work but never a living power in the life of the Church. The Apostle Paul gloried in the holy aim "to preach the Gospel not where Christ is already named," but when he confest that ambition he was on his way to Jerusalem to minister to the saints there, and thence hoped to go to the Roman Church "in the fulness of the blessing of Christ." More than all else we need men and women who have this assurance and who will minister this blessing to the Church in every city and village of the Christless world. Every such missionary will inspire scores to preach and to live Christ before those who know Him not.

---

## FIFTY YEARS OF THE FINNISH MISSIONARY SOCIETY

The Fiftieth Yearly Jubilee of the Finnish Missionary Society, January 19, 1909

BY YOOS MUSTAKALLIO  
Director of the F. M. S.

The immediate cause for the establishment of the Finnish Missionary Society was given by the jubilee celebrated over all Finland, June 18, 1857, as a commemoration of the 700 years of Christianity in that country.

The need of the Finnish Evangelical Lutheran Church of a missionary society of her own was now more keenly felt. What was wanted was a medium through which the Church could do missionary work, not only at home, but also abroad in the heathen world. Many of the most esteemed citizens of those days, especially the professors of the Faculty of Theology at the university, tried to meet this need. A constitution and plan of organization were drawn up and confirmed by the Government, and as a result the Finnish Missionary Society was established January 19, 1859.

At the head of the work is a board consisting of nine regular and nine substituting members, and one director.

### The Work at Home

The Society has worked at home in closest union with the Church and clergy, and among the people it has won great interest and general esteem. The chief object of the Society in Finland has been to make the missionary work known and loved among the people, to prepare and train workers for the heathen world, to unite and direct the forces that are at hand for the promoting of the cause, and finally to collect contributions for carrying out the work.

The Society conducts an extensive preaching work in the home country, to make missionary work known and loved among the people. This preach-

ing work includes the delivering of addresses and lectures upon missions, the holding of mission meetings, festivals, etc. At the same time the Society has worked to awaken and promote the spiritual life within the Church. During recent years the Society has employed between 26 and 34 workers in the home country; ministers, missionaries and lay-preachers. These workers have yearly visited about 1,000 different places. Through this remarkable activity a considerable contribution has been made for the development of the spiritual and religious life in the home country.

The publishing work of the Society has contributed much to spreading the knowledge of missions and awakening and maintaining spiritual life at home. About 4,000,000 larger and smaller books, tracts and pamphlets have been distributed. Besides books, tracts, etc., a great many periodicals are yearly published in Finnish and Swedish by the Society. The periodicals are at present issued monthly in about 70,000 copies. Important as the publishing work of the Society has been, it has undoubtedly done much toward the spiritual enlightenment of the people.

For the training of workers for the foreign mission the F. M. S. has one college for men, and one for women, in the capital, Helsingfors. The training-college for men has been permanent since 1897. The college for women only commenced work in 1906. During this time these colleges have enrolled 98 pupils, 27 of whom have gone out as missionaries to the heathen, 10 have remained as missionaries in the home country, and 30 are at present in training. Since 1862, when the first missionary-school was founded, 57 workers have gone out from our train-

ing-colleges. The training course at the college for men extends over a period of six years, and almost corresponds to the course required for the degree of B.D. at the university. At the training-school for women, the course is supposed to be completed in three years, the last being devoted to practical work, nursing, teaching, etc. The training-colleges of the F. M. S. are boarding-schools, as those have shown themselves to be more adapted to the purpose than day-schools.

To bring about a greater and more effective collaboration between the Society and the people in the country, a wide-spreading system of association has been inaugurated in the organization of the Society. The chief groups in this system of association are: (1) Auxiliaries all over the country, for instance, the Teachers' Missionary Society and the Laestadian Missionary Society; and (2) the local missionary societies, which cover either one parish or another limited district, and whose object it is to organize sewing-circles, missionary societies for young people and children, etc. It is to be hoped that such a systematic activity shall give the missionary work as a whole a firmer unity, more strength and a greater power, thus in some measure contributing to the blest progress of the world's missionary work. The number of the auxiliaries and the local missionary societies was at the end of 1908, 34 in all.

Finally, generous contributions are given for the carrying out of the work. The whole work is both spiritually and substantially carried on on the noble principle of free-will offerings. The same general methods are employed that are used in other missionary societies: legacies, collections,



money-boxes, bazaars, etc. The income for 1908 was in round sums, through legacies, gifts and collections, 300,000 marks; other income 50,000, or in all 350,000 marks.

"The object of the Finnish Missionary Society is to propagate the Evangelical-Lutheran doctrine among non-Christian people." That is, the F. M. S. has undertaken to preach the simple and pure Gospel, according to the Bible. The work is divided into a *foreign mission*, and a *mission among the Jews* at home. The work in the heathen world is, however, the chief business of the Society.

On September 18, 1867, the Society decided to look out for a mission field of its own in Amboland, Southwest Africa, and on July 9, 1870, the first missionaries arrived at the field. The work was commenced at once among five tribes in Amboland, but had soon to be limited to one district, Ondonga. Afterward the Society recommenced the work among the abandoned tribes, except one, delivered to the Rhenish Missionary Society. It has, however, lately been decided to take up work also among that tribe in Ukuambezi. At the end of 1908 the F. M. S. had in Amboland:

Head stations .....	8
Out-stations .....	15—in all 23
Missionaries .....	12
Wives .....	11
Lady missionaries .....	3
Native evangelists and teachers .....	35—in all 61
Church members .....	1,761
Communicants .....	758
Pupils in schools.....	1,239

In 1899 the Society desired to enter another field in China, but could not do so until October 8, 1903, when the first station, *Tsingshih*, was opened in Hunan, China. At the general missionary conference in Chansha, in

1904, the northern and northeastern part of Hunan was assigned to the F. M. S. as a mission field. At present we have in that field:

Head stations .....	3
Out-stations .....	23—in all 26
Missionaries .....	7
Wives .....	1
Lady missionaries .....	7
Native workers about.....	40—in all 55
Church-members about.....	100
Pupils in schools.....	150

During the fifty years the F. M. S. has been in existence it has sent out:

Missionaries .....	41
Wives .....	37
Lady missionaries .....	17—in all 95

Out of these workers three have been clergymen, two physicians, etc. And what has been accomplished? That can not be shown by figures, for the best of that which has been done will ripen in the unseen world, and only God knows. Our missionaries in Amboland have prepared a new written language, and published a great many publications in that language.

The mission among the Jews in the homeland was commenced in 1863, when the Society undertook to defray the expenses for a Jewish boy in the school for deaf and dumb at Abo. In 1884 three young Jews were baptized, and this result of the missionary work among the Jews roused a new interest in the conversion of this people. For several years after that event some missionaries were called to Finland in order to work for the Jews in Helsingfors and other towns.

As may be seen from the above statements, God has given His blessing to the work of the Finnish Missionary Society in the home-country, for the Jews, and among the heathen. To God be glory and praise for all, now and eternally!



## IS MORMONISM A JOKE?

BY A PROMINENT CITIZEN OF UTAH

Five men in the smoking-room of an overland Pullman began to make acquaintance. One, a business man from New York, told something of financial conditions, giving incidents from his business life. The second was a Californian, and all Californians must boast their fruit and climate. The third was from Oregon, "the most wide-awake and prosperous section of the United States." The Iowa farmer told of the grain and stock of the Middle West, "enough to feed the entire country." Then the fifth began, "I am from Utah—," but he got no further. He was interrupted by a general laugh and questions: "How many wives did you leave at home?" "Utah is a good place for a bachelor to go, isn't it?" The Utah man was a rather warm-tempered Gentile lawyer, and broke into their banter vigorously. "Gentlemen, you have each been boasting for your own State. You have told us of your fruit and crops and timber, and we listened. But when I began to speak of Utah, a State that is unequaled in many of its mineral and natural resources, you could think of nothing but Mormons and polygamy. It isn't right. It isn't fair to those who are not Mormons, and who are proud of the State. Utah is no joke!"

To many people the "Mormon Problem" is only a joke. It suggests polygamy and other queer beliefs held by a few people who are looked on as living so far away in the mountains by themselves that they will not trouble any one. There are those who think that this problem will solve itself; that the Mormons can not continue to live in civilized America, surrounded by modern culture and advancement, without naturally growing out of their fanatical nonsense and becoming decent Christian citizens.

Both views are dangerously, almost criminally wrong. We ought to know better. Some think that as Mormonism is quiet just now, it is at a standstill, or decreasing. On the contrary,

Mormonism was never stronger or more aggressive than to-day. Mormons are carrying out their plans for spreading and strengthening their organization almost undisturbed—for the people of America can not be persuaded that there is a Mormon problem. They hold the balance of political power, and so the real political control, of probably five States. They have one of their highest church officials, one of the twelve apostles, Reed Smoot, in the United States Senate, and on one of the most important of the Senate committees. Their president, Joseph F. Smith, confessed before a committee of the United States Senate that he was living with five wives, but nothing was done about it. Does not our acquiescence give our tacit approval to such manner of life? Why should the Mormons not be quiet?

Meanwhile they are constantly growing. Their missionaries are all over the world, preaching from the Bible a harmless sort of message, as far as any preaching can be harmless that denies to Jesus Christ His place as ruler and leader of all men. The preachers go on the principle that their new converts must be nourished on "the milk of the Gospel" until they have become strong in the faith. Then they gradually learn what Mormonism really means, and that polygamy is still the chief corner-stone. In this quiet way they are building up well-equipped modern schools and colleges. They are building churches, or ward-houses, and Sunday-school buildings and amusement halls for their young people. They have their brightest men at work building up the theological and philosophical structure of their creed, trying to render it more logical and less open to attack; trying to make it so plausible that only trained minds will be able to show its weaknesses.

### A Mormon Sunday-school

Now for a concrete illustration of their methods and organization. On a

\* From *The Home Mission Monthly*.

recent Sunday I visited one of the Mormon Sunday-schools of Salt Lake City. The school was in session from ten until twelve, with a teachers' prayer-meeting of thirty minutes before the opening of the school. The opening exercises occupied the first forty-five minutes, taken up with prayer, singing, a communion service presided over by boys and young men, notices, etc. With a very few exceptions the children were all in their places before the opening hymn, and the door was closed for the first few minutes, that no one might disturb the exercises by entering late. The punctuality and order were better than in the average Christian Sunday-school, as far as my experience goes. A full hour was given to the study of the lesson, in separate class-rooms. All the young men and women were in "theology classes," where they are taught Mormon theology and are given training to fit them for Sunday-school or other active work. The secretary's report

showed an attendance of three hundred and fifty-five the Sunday before, a larger number than was gathered in any Christian Sunday-school in Utah, if not in the entire inter-mountain region. This was only one of fifty-three similar schools in Salt Lake City and suburbs—the Gentile city of Utah, in which only two out of five of the population are Mormons. The teachers seemed capable and well trained. The Mormon organization is so perfect that every teacher and pupil is under the direct supervision of the church officials at all times; each one is given to feel that he is a vital part of the organization, and he knows that his conduct and capability will be known and reported. Their social and business life is so closely woven in with their church life that their religion is not a thing apart from every-day affairs as it sometimes seems with Christians. This may tend to a mechanical religion, but it is at least firm and aggressive.

## MISSIONARY OR OMISSIONARY?

### A MISSIONARY SOCIETY

Meets regularly at least once a month;  
 Interests each member by subdividing the work;  
 Sends regular reports to the Classical Committee;  
 Studies best methods of other societies;  
 Interests outsiders so that they join;  
 Opens its meetings promptly, and with prayer;  
 Never allows the meetings to get into a rut;  
 Always makes all possible use of maps, pictures, etc.;  
 Raises missionary money through systematic giving—  
 Yes, this and much more does this society do.

President, Miss Faithful.

### AN OMISSIONARY SOCIETY

Often omits the regular society meeting;  
 Makes no plans for the year's work;  
 Is always late in beginning its meetings;  
 Sends no reports to the Classical Committee;  
 Seeks for no new members;  
 Introduces no new features into its program;  
 Omits the devotional service;  
 Never sends to the Board for new literature;  
 Arouses no interest in missions;  
 Refuses to give systematically to foreign missions—  
 Yes, this and much more this society does.

President, Miss Do Little.  
 To which society do you belong?

—Selected and Adapted.

# RESULTS OF MISSIONS AMONG THE MORMONS

BY REV. J. A. LIVINGSTON SMITH

For fifteen years a resident in Utah

The missionary enterprises of the Christian Church have nowhere else been so perplexing, nor disappointing, as among the Mormons of Utah, and yet perhaps in no part of the world have the actual achievements been surpassed. It is conceded by intelligent students of missions that the hindrances to Mormon evangelization are unique and unparalleled in the history of missions, and that the conflict between Mormonism and Christianity is of such a fundamental character that nothing less than an "unconditional surrender" of the one system will ever meet the imperial demands of the other. As history has verified the prophecy of Lincoln that "the Union would never be preserved half-slave and half-free," so will the future attest the prediction that our civic and religious rights and institutions in America can never be preserved and perpetuated half-Christian and half-Mormon. The earlier the Christian Church realizes the genius and the purposes of the Mormon system, the fiercer and faster will the conflict wage, and the earlier and the more far-reaching and glorious will be the final victory.

Mormonism is not the normal product, nor the natural ward of ignorance and imbecility, but it is such a spiritual power and possession as challenges the highest and best Christianity can summon to her defense and existence. One characteristic of Mormonism accounts for a multitude of otherwise bewildering mysteries. It is avowedly not another system of religion than Christianity, but it claims to be "the only Christian religion"; the final restoration of the Apostolic system and church, which by reason of the corruption of more than fourteen centuries (prior to 1830) had been taken from the earth, and eventually, in the fullness of time, restored to Joseph Smith on his discovery and miraculous translation of the Golden Plates of the Book of Mormon. The avowed mission of the Mormon Church is not,

therefore, to save the lost world, but to save the corrupt, apostate, and lost Christian Church, and to restore it to its pristine glory and mission of a world-redemption. Hence, the mission of the Mormon Church is to the Christian Church, and her nearly two thousand missionaries, "purseless and scrippless," and gratuitously sustained by the Christian communities upon which they prey for their proselytes, have practically no interest in the unevangelized masses of the world, but are professedly and persistently enlisted in the proselyting of professing Christian and active members of the various denominations of the Christian Church to "the only apostolic Christian Church upon the face of the whole earth!"

The serious menace to the Christian churches of this parasitical missionary method of the Mormon elders is perhaps greatest in the disaffections and discord among a large class who are not entirely won over to the Mormon faith and Church. In a fifteen years' residence in four of the typical Mormon towns of Utah, I have never made the acquaintance of a Mormon convert who had not previously been a member of one of the Christian denominations, and not infrequently their proudest boast is of the large experience and acquaintance previously had with the various sects, branches and doctrines of Christianity. Of these Christian proselytes and their children, the Mormon Church is largely composed, and when they finally apostatize from their new faith, as multitudes of them do, they constitute the most bitter antagonists of all forms of religion, and the most hopeless subjects of Christian missionary effort in any part of the home or foreign missionary field. According to the official statistics, "more than 150,000 members have been excommunicated from the Mormon Church in the first seventy-five years of its baneful history," either on the ground of immorality or apostasy, and this great



host of deluded, outraged and embittered outcasts and apostates is the moral wreckage out of which the Christian missionary for nearly fifty years has been vainly endeavoring to construct a Christian Church in Utah.

Practically all the so-called converts from Mormonism to Christianity have belonged either to this class of merely nominal Mormons, or they are the children from Mormon homes, who have been educated and evangelized in our Christian mission schools and academies, which in recent years are being gradually outclassed and supplanted by the marvelous growth and development of the public schools of the State, and by the various secular and parochial academies, high schools and colleges, largely under Mormon control and support. It should also be remembered that a large proportion of even these limited classes of converts to Christianity do not become permanent members of the local churches, but remove beyond the confines of Utah into the more hospitable and congenial communities of the east or west, from which they had been originally proselyted to Mormonism. To this fact, in great measure, is to be attributed the painfully slow growth of the Utah Church. Even the tardy and meager fruitage of the self-sacrificing missionary toil of the years past have been largely gleaned by those who have not sowed the seed, and who have never known the trials and toils of those who have patiently borne the "heat and the burden of the day" in Utah.

The Mormonism of to-day is as far in advance of that of the reign of Brigham Young as the Roman Catholicism of America is in advance of the Catholic paganism of Porto Rico and the Philippines. The splendid public-school system of Utah is the acknowledged product of Christian missions. As the result of missionary enterprise, the Mormon "prophets"

have long since ceased to prophesy; the "gift of tongues and of healing" has passed away; the dead are no longer "raised to life"; the seers have failed to have visions and the dreamers to dream; in fact, all former pretensions to miraculous gifts and powers have been abandoned by intelligent Mormons, and even the president of the Church, the official "prophet, seer and revelator," freely admits that he has not received a single "revelation" of doctrine during his entire administration! The practise of polygamy has been officially abrogated; the ecclesiastical political party has been transformed from the "People's party" into the dominant parties of the land, and the separation of Church and State has been guaranteed by the special enactment of the respective governments of both. Even the pursuits and industries of the people have been Americanized, and their social customs have been practically revolutionized in many respects.

Perhaps the most significant and gratifying concession that Mormonism has ever made to Christianity is the recent "unconditional surrender" of their historic theory of miraculous and infallible translation of the Book of Mormon, on the acknowledged ground of its "absurdity and incredibility," and the precarious official substitution for it of a new "Manual Theory," originated by Brigham H. Roberts in a frenzied endeavor, as he admits, "to find a basis from which the Book of Mormon may be successfully defended and advocated!" No one cause in the history of Christian mission work in Utah has contributed so largely to the undermining of the faith of the Mormon masses in their un-American and anti-Christian system, and in their palpably fraudulent "Golden Bible," as has this latest surrender of her strategic and crucial doctrine of the origin and character of the Book of Mormon.



# WHAT PROTESTANTISM IS DOING FOR FRANCE\*

BY KATHARINE ELISE CHAPMAN

France is to-day a nation without a religion. Even the prelates of the Catholic Church admit that France is no more a Roman Catholic nation. It was in the effort to arouse again the old devotion of the people that the Pope during the recent agitation for separation of Church and State set himself to oppose the civil power, but to no purpose. An abbé, writing in this connection to the *Avant-Garde*, says:

France is no more Catholic. There are some thousands who have the religious habit, but the mass of the population is irreligious. No hope remains of a conquest by Rome. It is as impossible as the restoration of a monarchy.

This being true, what is she? Where is France turning for her faith? Alas, she is turning largely to unfaith. Her state may be described as a delusive belief crumbling to pieces, and an assertive infidelity on the increase. Witness it, you for whom Christ died—a great, intellectual, artistic, creative nation without a religion—and why? In part, at least, because there are not enough messengers to bring her the news of salvation.

The religious conditions in France are not static. They have been changing ever since the Separation. As the people lapse from Catholicism and indifference into infidelity, they must be met by new appeals and different methods. Evangelists testify that the battle grows in strength—the free-thinkers are more tyrannical than the priests. Seen from the one side, it is a dark and saddening picture; but there is another side—the view-point of warm, forward-urging evangelism. While the difficulties thicken, the triumphs make us glad. Pastor Henri Merle d'Aubigné (son of the famous historian), speaking of the present crisis, says:

"No one can forecast the future, but we do know that while the attitude of the cities is largely socialistic and infidel, the country people are open to

the truth and hungering for the Gospel."

For Protestant activities in France, one naturally turns first to the old Reformed churches, the spiritual descendants of the Huguenots. For centuries they were, indeed, a hidden people, a wilderness church. At the beginning of the nineteenth century there were only 68 feeble congregations in all France. To-day, however, there are more than one thousand Protestant churches, including the old Reformed, the Free, Liberal, Lutheran, Methodist and Baptist denominations. The Protestants of France number 600,000 in a population of 40,000,000; but of these, not more than 200,000 can be said to belong to the forces of earnest faith and activity. The situation of these Protestant churches is therefore really like that of missions in pagan countries.

But, altho feeble, the Reformed churches have never lacked the apostolic spirit. As far back as 1818 the French Bible Society was founded, while in 1822 the Paris Foreign Missionary and the Religious Tract Societies came into being—all of which are in active operation to-day. To these have since been added four other evangelistic bodies, all working upon the soil of France or in her colonies. The *Société Protestante d'Evangelization* of the Reformed churches is the largest of these, and it spends yearly about \$100,000. Its efforts are especially directed to reviving the Protestant faith in regions where it once flourished.

The Paris Foreign Missionary Society, besides its work in other colonies of France, has now nearly one hundred pastors and preachers upon the island of Madagascar, with 30,000 young people in its schools. It stands to the conflict against the Jesuits upon that historically interesting but unhappy island with the utmost courage and generosity and the most cheering success.

\* From the *American Messenger*.

The two Bible societies and the venerable Tract Society may be said to form the advance and rear guard of the gospel ranks. The Tract Society has kept on its steady way for eighty-five years, furnishing the munitions of war to the pastor, the evangelist, the Sunday-school worker and the missionary. Side by side with the New Testament, these little messages penetrate into the highways and byways of France, into the mountain villages, the remote farmhouses, the city streets. Often the little concise message of the tract is read in a short, idle moment, when a book would be thrust aside. Some of the Catholic priests accept and use these tracts.

It might be well for American churches to know how French Protestants are supporting the Gospel. *L'Eglise du Saint Esprit*, in Paris, the wealthiest Protestant church in France—yet not so wealthy in the American sense—contributes \$30,000 to missions, besides the maintenance of its own church work; and all this represents but a portion of its gifts. The few faithful Protestants of France have been regularly contributing 7,000,000 francs a year to sustain the Gospel, and the separation will throw upon them a further burden for salaries which have hitherto been paid from the Budget, making a total of 9,000,000 francs a year, or \$1,800,000. Counting the Protestants attending church as 200,000, this gives an average of nine dollars a year for each. How many denominations in the United States can equal that proportion? How many church-members even go hungry, as some do in France, to give their glad mite to their Savior?

The French Protestant churches are not dead; they are not indifferent; they are striving to hold up the golden lamp of Gospel truth. Yet they have been so few in numbers, so surrounded by secret distrust and prejudice or open dislike, that they have often labored in weakness and timidity. In religion, at least, speaking a different tongue, they sometimes fail to interpret that tongue where free

grace is as foreign a speech as the muezzin call. They have needed not only sympathy, but an infusion of new blood, the inspiration of a practical working force from abroad. This has come to them especially since the republic. Space will not permit even the mention of many names which stand for devoted and successful labor by foreign Christians. Among these, the McAll Mission still holds the leading place, but this mission is largely manned by the French themselves. Altho under the direction of Rev. C. E. Greig, and nobly upheld by the Christians of America and Great Britain, it is becoming more a home than a foreign mission.

Many new methods introduced by workers from abroad have set the life-blood tingling in the services of the old churches. The gospel hymns, beautifully translated by Mr. McAll and the gifted Pastor Saillens, make the people sing. There is no uncertain sound in those triumphant bursts of melody. The magic-lantern, the gramophone and the autocar also have their place in preaching the "Good News." As the needs of the hour change, the ways and means are changing.

Infidelity is loosening the outward restraints of Catholicism. In many families neither the parent nor the priest exercises control over the conduct and conscience of the children, and the downward tendencies, consequently, are frightful. This makes it needful to organize, in addition to the regular services, all possible aids to a better life. Temperance leagues, reading rooms, playgrounds where the boys may gather for innocent sports, all teach right conduct and open the heart to the Gospel. The temperance league is not only on foot, but is marching forward triumphantly.

On an average, 200 priests are leaving the Catholic Church every year, most of them unfitted for practical life. A society called "Work for Priests" helps them to find employment. A small number of these ex-priests have developed into godly and successful

pastors. The lives and spiritual experiences of most of them are a modern romance. The Salvation Army, the Sunday-school Society, the Young Men's Christian Association, the Young Women's Christian Association, the Young People's Society of Christian Endeavor and all the other organizations bearing those blest initials which stand for such grand ideas in the Kingdom of God are also in full operation in France.

But names and statistics can give no idea of the soul-winning quietly prosecuted in lowliness and self-sacrifice. M. Paul Passy, professor in the University of the Sorbonne, visits the country districts in his vacation, talking to the people, distributing Bibles and tracts; Pastor Delattre goes in his automobile from village to village, from fair to fair, teaching and preaching; ex-priest Boudery has gathered a little church about him, and is constantly visiting the homes, caring for the sick, chanting the Scriptures; the

converted Welsh preach to their brethren in Brittany; M. and Mme. Darley have bought a deserted convent and are fitting it up for Gospel work at Nemours; all these and many more are seeking to bring in the Kingdom of God without observation.

Finally, let the words of a Catholic magazine sum up the facts with this testimony: "In France, everything which is expressive of moral strength is the work of Protestants."

Now, therefore, is the fateful crisis, and now the grand opportunity. Since the separation no restrictions of government bind the hands of the workers. Unreasoning prejudice no longer closes the door. These descendants of the old Galatians, who for Paul would have "plucked out their own eyes"—this country of the Reformation martyrs—shall its regeneration fail for lack of gifts and laborers and prayers? Protestantism in France is suffused with living energy; what is Protestantism beyond doing for France?

## SUCCESSFUL WORK FOR WAYWARD BOYS \*

BY REV. A. E. WINSHIP

Editor of *The Journal of Education*

Until within twenty years little had been attempted, scientifically or skilfully, for the boys of the street, but now expert work with them is making fame for men, women and cities faster than fame is being made by shrewd politics, commercial schemes or pulpit oratory. Wide as is the range of interests and varied as are the lines of endeavor, a student of all these activities easily discovers three phases that compass the effort, spirit and purpose of the present noble prose of humble life into the rhythmic poetry of hope in many a boy's heart. The effort is to understand these waifs of the street, the spirit is one of respect for their possibilities, and the purpose is to give them a square deal.

All this awakening into new life for wayward boys is manifesting itself in

boys' clubs in churches, in the Y. M. C. A. and in Social Settlements, in Junior Republics, in Juvenile Courts, in the playground movement, in Newsboys' Associations, in industrial and commercial opportunities, in the public schools and in expert school visitors to the homes. Start where we may and trace any movement of the day to its source, and Jacob Riis is always the fountain of courage and suggestion out of which the uplift of boys has come.

The first differentiation was in the social settlement of which Jane Addams gives a notable example in the Hull House, Chicago, with all its ramifications.

The second marvelous departure was that of William R. George in the Junior Republic at Freeville, N. Y.,

\* From *The Congregationalist and Christian World*.



the one distinctive purpose, ideally or really, to take the toughest boys and most unmanageable girls and prepare the way for their complete transformation in thrift, intelligence and honor. Already hundreds on the highway to distinction have been reconstructed and have become good citizens of the American Republic. Infinite patience is the key to his success, for he will wait and wait and wait until the ultimate inward irradiation of purpose lights up the soul of the most incorrigible boy. So distinct is the success at Freeville that already four other Junior Republics have been started by Mr. George, who has visions of fifty in all.

Then came the Juvenile Court, in which Judge Lindsey's audacious trust of any boy and of every boy opened the eyes of all reformers, who began to realize that he is weaving cloth where they have too often been weaving cobwebs. Give all imaginable credit to the personality of Judge Lindsey and then study the achievements of the Juvenile Court in Indianapolis, Chicago, Omaha, Columbus, and we must admit that Judge Lindsey has projected a universal principle upon the world.

John E. Gunkel, the Toledo railroad man, has made a Junior Republic in a city of 175,000 people. He is a man whose good-humored inflexibility makes him the chum of every worst boy in the city, while at the same time he is admired by the judge, the chief of police and the school superintendent.

In the meantime the Y. M. C. A. has not been seeking flowery beds of ease. At Omaha the secretary, with masterly good sense, took down the time-dishonored signs of "For Members Only" and wrote "Welcome" in every look, word and act. The lobby of their new building is larger than that of any hotel or clubroom in the city, while it is said to be brighter and more attractive than any gilded saloon within four hundred miles. The secretary got busy to discover what temptations were besetting the boys of the

street. Those who carry Sunday papers go out very early and consequently many spend Saturday evening in the whirl of the under world, snatching a brief sleep after the midnight is past. The secretary notified the Association that Saturday evening after nine o'clock was for those who carry Sunday papers. The lads bring clean clothes, take a bath, use the game room or library for a while, and by 10:30 sixty cots are set up in the big lobby and the newsies sleep serenely until called to go on their route.

In Chicago more than \$15,000,000 have been expended directly, more than \$40,000,000 directly and indirectly, upon the playground movement, and the attendant civic and moral regeneration already demonstrated in Chicago has given this activity a national significance and millions are being applied thereto throughout the country.

But, apparently, the most important of all is the movement in the public schools as illustrated by Julia Richman, Jane Day and others in New York City, a movement sure to be adopted in every center of population in the United States. In the Hester Street district, one of the most widely known of the congested sections of that or of any other city in America, the public school is utilized in many special ways for teaching boys so that they may earn a good living, so that they will live right and be decent and manly in their relations to their fellows in youth and manhood.

Significant as is this work to the boys of the street, it means as much to the men and women of America through the reaction upon them. It has made many a man in home and business, in church and school, realize that he has been a stockholder in the waywardness and delinquency of boys, and is liable to have a share in the consequences of the misdeeds of their manhood. We now realize that no desperado will bear alone the guilt of his crime if he is allowed to develop in all their fierceness traits that might have evolved complementary virtues.



## EDITORIALS

### FENELON'S PRAYER

Oh, Lord, I know not what I should ask of Thee. Thou only knowest what I want, and Thou lovest me, if I am Thy friend, more than I can love myself. Oh, Lord, give to me, Thy child, what is proper, whatever it be. I dare not ask either crosses or comforts; I only present myself before Thee. Behold my wants, of which I am ignorant; but do Thou behold, and do according to Thy mercy. Smite or heal, depress or raise me up—I adore all Thy purposes without knowing them. I am silent. I offer myself in sacrifice; I abandon myself to Thee; I have no more any desire but to accomplish Thy will. Lord, teach me to pray. I beseech Thee, dwell Thou Thyself in me by Thy Holy Spirit. Amen.

### MISSIONARY INSTRUCTION IN THEOLOGICAL SCHOOLS

Some of our theological seminaries are waking up to their responsibility for giving definite systematic missionary instruction to their students. No man is fit to preach the Gospel at home who is not stirred by the need of the world, who does not know and sympathize with God's great desire and plan for the salvation of all men, who does not look at the world as the field and believe in the power of the gospel to save men and women of every race and color and condition.

That our seminaries have been lacking in this respect is indisputable. In many of them the only missionary impulse has come through the students—not through the faculty. Some have now begun to plan for definite instruction. In Princeton and some other schools of theology there are lecture courses each year, but of brief duration, however. Crozier Seminary (Baptist) has arranged with the University of Pennsylvania to permit student volunteers at Crozier to take studies that will prepare them for higher educational work in India and China. There is also a chair of comparative religion. The services of Rev. Henry C. Mabie, D.D., have already

been secured by several Baptist seminaries jointly as instructor in missions.

Some of the colleges are going ahead of the seminaries. Yale has a chair and professor of missions; Harvard has its missionary society and in other colleges students are supporting their representatives on the foreign field. Ohio Wesleyan University has just established the Swan chair of missions, which it is hoped will practically prepare students for missionary work. Prof. E. D. Soper has been called to this chair, and will no doubt make it a success.

We believe the time is coming when other seminaries and colleges will as little think of omitting instruction in world-wide Christian missions as of failing to provide courses in general history.

### THE GREATEST MISSIONARY NEED

Opinions differ as to the greatest need of foreign missions to-day. Some think that it is money, others that it is men and women, either as missionaries abroad or workers at home. Others feel that the pressing need is for more native workers. There are discussions as to the comparative importance of educational, evangelistic, medical and literary missionary work. Evangelistic work has in recent years been especially emphasized, and educational work is acknowledged to need the evangelistic spirit.

God's spirit is waking missionary lands from their long sleep. There is eagerness on the part of hundreds of thousands of people to hear the evangelists. In India whole villages and classes of people implore missionaries to take them under instruction.

Where converts came by hundreds before, they are now coming by thousands. God, in answer to the prayers of toilers on the field and millions at home, *is breathing upon the dry bones*, and they are beginning to live. Missionary methods have greatly changed in modern days. They are more direct and the missionary faith expects results from effort. The

missionary force has greatly multiplied in recent years. The efficiency of the worker in India has greatly improved. But this will not account for the wondrous spirit manifest among the people. *God is pouring forth his Spirit upon all flesh* because He is being inquired of to that end.

Despite very many discouragements, faith, in its survey, sees nothing on the horizon to be despondent about. Mighty movements of omnipotence are shaking the strongholds of sin to the very foundation. The Sun of Righteousness seems to be melting down the ice-bound systems of error.

But what is the greatest missionary need at the present time? Nothing so much as the increase of the spiritual energies already so manifest. God has been manifestly seeking to bring in a new, and universal pentecost, but even omnipotence may be rendered ineffective by the unbelief of Christians. What has been done is so manifestly divine that man can not take the credit for it. It has often been marked by as strange and extraordinary features as anything that Jerusalem saw on the day of Pentecost. Where the Lord has been left free to have His own way, there have been the most remarkable and abiding spiritual results.

No doubt God is trying to uplift the Christian Church, so that there may be a great movement among the heathen. So far it is most all in the Church; there is where it is needed. Till the Church is awake it is not ready for any great saving advance on the heathen ranks.

#### PIETY AND HEREDITY

The power of a true family life to perpetuate the seeds of noble character has never yet been appreciated. The remarkable record of the Macleod family of preachers covers over three and a half centuries. The Bonar family history is traceable to 1693, in the ministry of John Bonar, who served in the Gospel for 54 years. His son John followed for 23. Two immediate descendants, for 52. Then come six others, with a combined period of

ministerial usefulness of 235 more, making a grand total of 364. If descendants not bearing the Bonar name be added it brings up the total to 426. And these were not common men either, Drs. Andrew and Horatius Bonar being among the illustrious names in this apostolic succession. The family of Scudders furnishes a like illustration in the annals of missions. God certainly does bless a pure and pious household life to the generations following.

#### THE NORTH POLE AND MISSIONS

April 21, 1908, has been announced as the day when Dr. Frederick A. Cook, of Brooklyn, N. Y., reached the North Pole, triumphing over hindrances that since the days of Sir Hugh Willoughby, in 1553, have been encountered in vain, no man succeeding in attaining this goal, Burroughs, Peter Jackman, Barentz, Hudson, Wood and others successively failing.

Scarce had the world recovered from this shock of surprise, when it was announced that Lieut. Robt. E. Peary, on September 6th, from Indian Harbor, Labrador, had sent a dispatch to the Associated Press, "Stars and Stripes nailed to the Pole!" Peary claims to have reached the goal, April 6, 1909, one year later, lacking fifteen days—a very remarkable coincidence, considering that neither explorer knew of the other's movements and both of these dispatches came within a week's time. What value attaches to the discovery, even if authenticated, does not appear. But one thing is to be more than regretted—the unseemly and bitter controversy between the two claimants, which has been little short of disgraceful, and will forever tarnish the luster of the achievement, whichever proves the true hero of the hour. Lieutenant Peary does not hesitate to cast doubt on Doctor Cook's story, and even to indict him as a liar and impostor. Had two missionaries claimed to have first penetrated some hitherto unknown realm and discovered some new and unheard-of imperial capital in a hermit

nation, and indulged in such mutual recriminations and jealousies, how the cause of Christ would be dishonored. Meanwhile the zeal of scientific explorers, undaunted by obstacles and resolutely penetrating a realm of eternal winter, may well excite us to emulation in carrying the Gospel to the very ends of the earth!

### THE RUSSELL SAGE SUBURBS

Mrs. Sage has set apart a generous sum for extensive philanthropic uses, and it is about to be put, in part at least, to the erection and supplying of some 2,000 suburban homes, at the lowest rates to reputable parties. They are to be built on two good-sized tracts on Long Island, and will be available for purchase at from \$1,200 to \$1,500, weekly payments as low as \$3 being accepted; so that poor and respectable working men can easily by a little frugality and economy secure a permanent home. Various designs from which a selection may be made give room for the exercise of taste; there will be a chance for both fruit and flower gardening; and this whole plan is one form of home missions, for every inducement that is put before a man to save money and buy a home is at once a form of savings-bank and life insurance, and an incentive and promotive of industry, sobriety, morality, and every other grace and virtue. We would be glad if many others who have property, were as amply endowed as is Mrs. Sage with both the capacity and sagacity to use it for the welfare of humanity.

### MR. HARRIMAN AND THE GIFT OF MONEY-MAKING

September 9th a very conspicuous figure in American finance passed away—Edward H. Harriman, perhaps one of the leading financiers of the world. He was a man of undoubted force of character, keen insight and foresight in money matters and public enterprises, and of an aggressive type, with boundless ambition and indomitable will. His enormous wealth could not stay the progress of his fatal dis-

ease, and the multimillionaire was as helpless as the poorest vagrant. Mr. Harriman's way of doing things evoked much hostile criticism, and there is a growing sentiment against the accumulation of such gigantic fortunes by any methods, as a menace to society. Death is sometimes a beneficent foe, for what would become of the race if such men could have an indefinite lease of life for carrying out their schemes. God mercifully decrees that a stop shall be put to self-aggrandizement as well as other forms of activity.

Mr. Harriman was a man of great capacity and sagacity. He was at times epigrammatic, and some of his sayings are worth preservation, such as the following:

"To the young man who would be a success in life I would give these hints: Always be courteous, always be friendly, and do the best you can under all circumstances. When you marry choose a good woman, a cooperative woman, one who will interest herself in whatever work it may be incumbent upon you to do." Again, he said: "Success is the accomplishment of any one task as well or better than the same task can be accomplished by another." And, again, "Two things menace the prosperity of this country—idle money and idle labor. The one is as mischievous as the other." His faith in religion was thus expressed: "What sensible man doesn't believe in God? Religion saves and advances civilization." As to common duty: "The first law of all our civilization is the cooperation of all individuals to improve the conditions of life."

Not long before his death he said: "No man is absolutely necessary, or even very important. If I did quit nothing would happen. This world is full of men ready to take the place of any one. The fellow who takes hold where I leave off will go right ahead. Nothing will happen if I let go. Trains will run just the same, dividends will be earned as before; so it is with every man.

"I have often wondered whether it



was worth while—this thing of placing one's whole nerves and physical force into works of such huge enterprises. I have longed for the shade, rest and comfort. But there is something in man that makes him want to go on, to finish what he has started."

It is more than a pity that this man, in dying, did not bequeath one dollar of his hundreds of millions to charity. All we understand, goes to his wife. What beneficent legacies might have been distributed out of such a colossal fortune. Does a multimillionaire owe no debt to the race? Is he not still a steward of God's property? And, even if he acknowledges no divine control, is he not, as a man, bound by obligations of human brotherhood to use such immense accumulations to relieve human want and woe? Has any man a right to be practically indifferent to the needs and well-being of other men? These are grave questions, and we can not but feel that the whole matter of man's obligation to his fellows in society needs to be reviewed and the duty of giving to be more widely studied and acknowledged.

#### **ARE PROTESTANT MISSIONARIES NEEDED IN MEXICO?**

This is a question that is frequently asked about the older mission fields and Roman Catholic countries. A general principle in carrying out the great commission of our Lord may be stated as follows, concerning the lands and peoples to which missionaries should be sent. Wherever the great masses of the inhabitants have no adequate opportunity to hear and understand the Gospel as given in the New Testament, there missionaries should go and proclaim it. If the profest Christians of the land are unable to evangelize it either because of the fewness and feebleness of their numbers or because of their ignorance, indifference or sin, there foreign mis-

sionaries are needed. If Mexico has more knowledge of Christ and His will and more of His spirit than the United States Protestants, then her people should evangelize us. If, on the other hand, the Christians of the States have more light and power, it is their duty to share with the Mexicans and others—whether they be called pagans, Papists or Protestants.

Rev. W. A. Ross of Lujáres, Mexico, gives the following reasons for sending missionaries to that country: (1) Mexico is our next-door neighbor; (2) It contains 3,500,000 Indians who are almost entirely ignorant of the Gospel of Christ; (3) The Roman Catholic Church, as a whole, is marked by failure, superstition, idolatrous worship of saints and Virgin in place of worship of God, unspiritual, sinful priesthood, and lifeless religion. Where this indictment is true there can be no doubt of the duty to carry the Gospel of power.

#### **A HERO IN COMMON LIFE**

George E. Eccles, of the Alaskan Steamer, *Ohio*, went down with the vessel, remaining at his post as the operator of the wireless telegraphic system until, having secured the safety of all others, it was too late to secure his own. He sent off appeals for help, and two hundred lives were saved, and in the midst of his last message, found the waters rushing in upon him and the ship became his coffin. Like the Master, "he saved others; himself he could not save." How instinctively we all revere the spirit of self-sacrifice. How different the melancholy wail of Gambetta, the great French Republican, and one of the statesmen of his day, dying as the year 1882 was expiring, and on its last Sunday evening, at the early age of forty-four, the victim of appetite. His last words were: "I am lost. It is useless to dissimulate; but I have suffered so much it will be a deliverance."



# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

### Burdette's Home Mission Appeal

There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of home missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for home missions for the current year, astonishment answers with its staccato—"What! Again!" Then the usual pause, as tho to recover from the shock, and then the accusing question—"What did you do with the offering I gave you last year?" Well, mother-like, I must confess; we spent it for home missions.

Now we want more shoes for our own children. We want "more" this year than we did last, because, thank God, there are more children. "Why can't the younger children wear the outgrown shoes of the elder ones!" Because—again I thank God—our home missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Home missions never outgrow any of their clothes. They hustle around and wear them out.

We want a new offering this year—new as the daily mercies of God. And we want an offering of prosperity size. Bring with you an offering or a pledge so large that it makes you catch your own breath—leaving you just enough to breathe a prayer of blessing over your gift. That will double your offering, and the Heavenly Father will turn it back to you doubled again—"good measure, pressed down, and shaken together and run-

ning over." Pray every day this week for home missions, and every time you pray, ask God to make your offering a little larger.—ROBERT J. BURDETTE.

### Religious Condition of the Eskimos

The discovery of the North Pole brings again before us the religious condition of the Eskimos, of the arctic lands. By the cooperation of these men the explorers were able to overcome the difficulties of the dash into the frigid regions of the north. It is also interesting to note that the Danish ship which brought Dr. Cook to Copenhagen bore the name of Hans Egede, who nearly two hundred years ago went as a missionary from Denmark to Greenland. He had obtained the support of the Danish king, Frederick. Two of his converts in due time were brought to Copenhagen, and attracted the attention of Count Zinzendorf, who induced two of his Moravian brethren to offer themselves for service in Greenland. The most northern missionary station in the world is said to be at Upernavik, Greenland. A few years ago the Moravians withdrew from the field and gave over the work to the Danish Church.

The majority of Eskimos, who inhabit northern Asia and Europe, Iceland, Greenland, Labrador, Alaska, and the adjacent islands, belong practically to no religious body. Those who are not Christians are steeped in superstition, and know little of religion.

The Swedes and Finns, who are Lutherans, have long maintained some missionary work in northern Europe, among small peoples similar to the Eskimos, but little has been accomplished among them. In Iceland the people have Christian churches, and there is in the United States an Icelandic Synod of the Swedish Church, which holds some relation, in name at least, to the Lutherans. In Greenland the work is carried on by the Lutheran Church of Denmark.

In Alaska, and the islands to the north and east, Presbyterians (U. S. A.), Congregationalists and Episco-

palians have done excellent work, and here perhaps has been performed the largest service to these people by the introduction of reindeer from Lapland.

Among the Eskimos of northern Asia and parts of northern Europe the Roman Catholic Church has done some missionary work through the Apostolic Delegate at Stockholm, Sweden, who has jurisdiction over Roman Catholic affairs in all the polar regions. The Pope has openly expressed the purpose of the Roman Church to do more toward the conversion of the Eskimo people.

In Labrador the Moravians have several stations and Dr. Grenfell's work is well known. He is a member of the Church of England, but his support comes chiefly from non-Conformists in England and America.

Farther north the Church of England carries on work under Rev. E. J. Peck in the remote Blacklead Island. For many years the whalers and the traders brought disease and evil among the Eskimos of Greenland, and the islands north of Hudson Bay as well as in Alaska. The Christian schools have introduced changes for the better, but there is still great need for Christian service, for idolatry and some of its worst practises still obtain among the Eskimos in the frozen north.

#### **A Mission Burned in Alaska**

The Presbyterian Mission at Point Barrow, Alaska, in the Arctic Ocean, the most northerly church in the world, was burned April 12th, according to news received in Seattle, Wash., on September 13th. It was built in 1890 with funds given by Mrs. Eliot F. Shepard of New York.

#### **The North American Indians**

Missions among the Indians have developed decided and devoted disciples in men who once reveled in slaughter and blood, and the tomahawk and scalping-knife have been exchanged for the tools and implements of manufacture and agriculture; and the war-whoop exchanged for the songs of peace and worship; even the

Sioux, once thought to be hopelessly savage and barbarous, have not only adopted the customs of peaceful civilization, but have given to the world examples of transformed communities and eloquent preachers, tho hooted and scorned by the wild Sioux as a degenerate remnant of a once powerful tribe. All these instances prove that there are some "good Indians" that are not "dead Indians," and that these tribes need only a fair chance, to develop into an enlightened people.

There is a current notion that the Indians of North America are gradually being exterminated by the advance of a higher type of civilization. But there are those who, after much study of the Indian question, affirm that their numbers are probably equal to any since the continent was discovered over four centuries ago. At that time, there were no means of accurately estimating their actual numerical strength. They were widely scattered, followed a nomadic life, had but small villages, and never appeared in large numbers. They seemed unable to marshal forces in any considerable host. All their warfare was carried on in a predatory manner, from ambush, so that a few could accomplish the work of many. There are no proofs that they were ever much if any more numerous than at present. Their numerical strength is now reckoned at about 350,000, and out of this number about one-fifth have, since forty years ago, been at least semi-civilized. They have been classified into about eighty groups, of whom the following are the most prominent: the Sioux, 16,000; Choctaws and Creeks, each 15,000; Navajoes, 10,000; Papagos, Chickasaws, Pahutes, Pueblos, Tahequache-utes, each from five to seven thousand.

#### **The Story of a Chinaman**

Forty years ago a Chinese boy landed in San Francisco and began his new life as a street pedler. He was like any other heathen Chinamen, no better, no worse. After about three years he managed to open a small shop. By and by he began to go to

mission meetings in Chinatown, and by the time he had been eleven years in the United States he became a Christian and was baptized. After 40 years in the United States, he is a merchant, a member of a company that pays \$10,000 a year rent for its place of business; he is an elder in the Presbyterian Chinese church in San Francisco; his eldest son is a graduate of the University of California, and a mining engineer of repute, and his second son is a student at Yale.—*Detroit News-Tribune*.

### Moving to Save the World

Inspired by the uprising of the Christian laymen, the various denominations have taken action designating the number in non-Christian lands they will accept as their share to be evangelized. We present below a partial report of this significant movement. These denominations are making most thorough preparations for an advance of from threefold to fivefold in gifts and workers:

American Friends .....	5,000,000
Congregationalists .....	75,000,000
Disciples .....	15,000,000
Evangelical Lutherans .....	2,500,000
Northern Baptists .....	61,000,000
Northern Presbyterians.....	100,000,000
Reformed Church .....	10,000,000
Southern Methodists .....	40,000,000
Southern Presbyterians .....	25,000,000
United Presbyterians .....	15,000,000
United Brethren .....	5,000,000

### Roman Catholicism in New England

According to the latest United States census reports the majority of the church-members in every State in New England is Roman Catholic. More than sixty-nine per cent of those enrolled as connected with Christian churches in Massachusetts belong to that body. In Rhode Island the per cent is seventy-four. No more notable change than this has taken place in the religious history of the United States. In the early years of the Republic the West and Southwest territory, which had belonged to Spain and was ceded to France, was under Roman Catholic control. In the south-

ern part of that territory it was contrary to the law of the land for Protestants to hold public worship. In the "Natchez Country" persons were arrested for maintaining such worship. In what was then West Florida the Roman Catholic was declared to be the only religion permitted, and Protestant Bibles and other books were seized and burned. Early settlers in St. Louis were not allowed to have a Protestant meeting-house. At that time in New England there was hardly more toleration of Catholics than of Protestants in the Southwest.—*Congregationalist*.

### The Immigrant and the Bible

More than 450,000 immigrants have landed at Ellis Island during the last six months, and each one who wished it was given a copy of the Scriptures in his own language by missionaries of the New York Bible Society. This work is strictly unsectarian, so that all persons, regardless of creed, can unite in supplying these strangers with the Bible by contributing to the Society.

The Society has distributed nearly 90,000 volumes of Scripture in 37 languages during the last six months in the city and harbor of New York. The work is maintained by voluntary contributions and church collections. The increased population demands increased funds in order that the incoming multitudes may be supplied with Scripture.

### The Woful Case of South America

Divide its forty millions of people into sixteenths; ten parts will be of white race, three of mixed white and Indian, two of Indian unmixed, and one of African. In Brazil lies the problem of the freedman, with more than two millions of negroes emancipated twenty-five years later than Lincoln's proclamation of liberty to the slave in our own country. In the Amazon valley, with projections into Paraguay, Argentina, Bolivia, Peru and Ecuador, are five millions and more of Indians, uncivilized, or scarcely affected in language or life



by the civilization of their conquerors, and in a considerable degree refractory to the religion of Romanism, which scarcely veneers their old animism, fetish worship and idolatry. In Brazil, Argentina, Chile, and to a less extent elsewhere, are met the great movements of European immigration, with the consequent opening of vast regions to settlement and the formation of homes in the wilderness, where new cities are springing into existence.—*World-Wide Missions.*

### Third Annual Conference of Indian Workers

The Third Annual Conference of the Indian Workers of the Southwest met at Flagstaff, Ariz., August 18th to 26th, when seventy-five delegates came together representing the various denominations at work among the Pima, Papago, Maricopa, Apache, Zuni, Hopi, Navajo and other Indians.

A number of converted men and women from the Hopi villages were also present to show the result of the labors of the Baptist missionaries. These people have been brought out of deep degradation. The Hopis are snake worshipers, and their lives are correspondingly vile.

The Language Committee of the Conference, which two years ago produced an alphabet adapted to the use of all the tribes of the Southwest, has now been made a bureau of translation and publication, to pass upon all matter which is to take permanent printed form, such as the Scriptures and Gospel literature.

The committee of the Conference, which explored all the unevangelized Navajo territory and divided it equally among the denominations working upon the field, has now been given the additional work of bringing before the Conference the condition and need of all the Indian peoples of the Southwest, with a view to the speedy supply of laborers for every unevangelized group, no matter how small. A committee was also appointed to investigate and report upon a plan for an Interdenominational Bible Training School.

## EUROPE—GREAT BRITAIN

### The Oldest and Largest Bible Society

During last year the British and Foreign Bible Society added 6 new languages to its list, already 90 long; Kanauri and Rabhas, used in Asia; Ora and Ndau, used in Africa; and Lau and Mailu, belonging to Oceania; and now the Bible and portions of Scripture are issued by the society in 418 different languages and dialects. The report also informs us that the new edition of the Hebrew Bible is progressing steadily under the skill of Dr. Ginsburg. The thoroughness with which this society does its work can be seen in the fact that it provides copies of the Scriptures in embossed type for the blind in 31 different languages. The number of issues for the past year was 5,934,711.

### The Bible Not "Out of Date"

The Bible is still much more in demand than any other book. The Oxford Press, the *Sunday at Home* states, turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and 100,000 skins go into Oxford Bible covers each year. The British and Foreign Bible Society prints the Bible in 400 languages. During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies. The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any other hundred books combined.—*Westminster Gazette.*

### A Tour of Inspection

In the appointment of an advisory council for China the London Missionary Society has taken an important step which is likely to be followed by similar measures affecting other fields. The newly elected chairman of the board of directors, the junior foreign secretary, and one of the oldest missionaries on the ground, have been constituted a committee to visit and inspect all the principal stations of the



society in China, and report how far the old methods long pursued should be modified or changed to meet new conditions. It is felt that however wise officials may be in London, it is not safe to continue methods of missionary propagandism indefinitely without visitation to the field. It is expected that similar action will be taken as to India after the report from China is in hand.—*The Interior*.

#### **The Edinburgh Missionary Conference**

The arrangements in view of the wide-world missionary Conference which is to be held in Edinburgh in June, 1910, are being gradually completed. At the office of the Conference in London 25 clerks are busily engaged in copying the reports which are being received from selected missionaries abroad. The reports are for the use of the members of the eight commissions. The commissions are beginning to hold more and more meetings. The Bishop of Birmingham, who is chairman of one of them, has asked the members of his commission to meet every day for a week during the coming autumn. Of the hundreds of missionaries to whom the questions drawn up by the several commissions have been sent, none have refused to cooperate, and some of the busiest missionaries have been spending from three to twelve days in preparing answers to the questions which they have received.

#### **An Innovation in Store**

At the World Missionary Conference among the delegates to be appointed by American societies will be found, not only missionaries, but native Christians as well. One board will have ten from one of its European missions, with representatives also from Asia, Africa, South America, etc. Hence the Conference will be a sort of interdenominational congress of the nations of the world, in the name of the one God, the one Gospel. The Conference will consist of about 1,100 delegates, of whom upward of 500 will be from the United States and Canada.

#### **Demand for the Bible in France**

The reports of the colporteurs of the "Societe Biblique de France" show that there is a very general demand for the Scriptures among the French people, both among the working people and business men. They have found it profitable to visit the county fairs, since they find there many who desire to purchase a Bible or a New Testament. This fact indicates that the present is a critical time in the history of France. Great multitudes have drifted out of the Catholic Church into no religion at all. They know practically nothing about the Bible, and it is an opportune time to direct their attention toward it. The proclamation of simple Gospel truths produces an impression in France that is remarkable. It is a time for activity for all the evangelical agencies of the nation.

#### **The Germans Want More Bibles**

In the British and Foreign Bible Society report for 1908, Mr. Morrison, the Society's agent for Germany, is reported as estimating that the annual circulation of the Bible in Germany has risen from an average of 12 copies per 1,000 persons in 1885, to an average of 19 copies per 1,000 in 1907. "That is to say," the Bible Society report goes on to remark, "in Germany, which is sometimes considered to be the home of destructive criticism and the headquarters of unbelief, three persons now buy a copy of the Scriptures for every two persons who did so a quarter of a century ago."

#### **The Moravians Compelled to Retrench**

At the recent meeting of the Moravian Church Synod the missionary finances were found to be in such condition that a reduction in the expenses was judged necessary.

The mission board proposed retrenchment to the extent of £6,500, and the synod finally sanctioned the reduction of expenditure to the extent of £7,000 to £10,000 per annum. This means that various stations in Nicaragua, South Africa, and elsewhere will have to be given up or worked

by means of assistants. Strong opposition was roused by the proposal to give up Kyalang, the oldest station in the Himalayas, and also to the suggestion that Labrador and Unyamwesi (the newest mission field in Central Africa) should be offered up as a sacrifice for the recurring large deficiencies. It is distressing to give up old stations and to be compelled to resolutely refuse applications for new work. Open doors stand ready for them to enter, but deficiencies of £12,000 to £20,000 prevent them from entering.

#### **Movements Away from Rome**

Some very remarkable figures are published in a recent work by Mr. Joseph McCabe, concerning the hold of the Roman Catholic Church over the peoples of the world. His conclusion is that during the last half-century Rome has lost no fewer than 80,000,000 by secession or lapse. While Irish immigration makes an apparent increase in England, it is argued that there is a real decrease of 2,000,000, and the belief is expressed that in the English-speaking world 17,500,000 have broken away. Tho Mr. McCabe's attitude toward religion is very different from our own, it would be very interesting to hear what views are held by Romish officials concerning such calculations. "Perversions" to Rome are blazoned abroad, but comparatively little is said concerning those who seek freer mental and spiritual environment.—*London Christian*.

#### **Spanish Hatred of Rome**

Reports from Spain throw more light upon the hidden discontents which have fomented the recent disturbances and rebellion. It seems clear that while political feeling shaped the rebellion, it was embittered by hatred of the Spanish forms of Roman Catholicism. In Barcelona, the rioters destroyed nearly every church in the city, and tore down 30 convents and monasteries. The charitable work done by those institutions, such as caring for orphans and ministering in many ways to the poor, did not prevent the mob's destroying them.

Many orphans were turned into the streets, and women jeered at the nuns as being no longer able to interfere with the trade industries of the people by the needlework and embroidery done in many of the convents.

#### **Once Jesuit, Now Protestant**

Protestantism in Italy has been greatly strengthened by the accession to the Waldensian Church of Prof. George Bartoli who has renounced Romanism and is now preaching and lecturing to large audiences in Rome, and is making a profound impression upon popular thought. The professor was a Jesuit priest and editor of the *Catholic Citizen*, which is esteemed a personal organ of the Pope. He was entirely shut away from Protestant influence, and following papal injunctions, abstained carefully from reading Protestant literature. But his own historical studies convinced him and he summarily renounced his orders. Left free then to examine Protestantism candidly, he soon entered the Waldensian fellowship and ministry. Prof. Bartoli is but forty-two years old. He is soon to visit America.

#### **ASIA—MOSLEM LANDS**

##### **What a Turkish Pasha Said**

In a recent issue of the *Sunday School Times*, Rev. George Washburn, president of Robert College, in an article on Christianity's Opportunity in Turkey, gives this anecdote:

An English banker in Constantinople told me that he was coming on the steamer one day up the Bosphorus, there being two pashas on board; and when he got opposite the place where Robert College stands, he heard one of these pashas say to the other: "Do you see that building up there, that American college?" "Yes, I see it; why?" "That building is the greatest shame to Constantinople that there is in existence; a shame to this city." "What do you mean?" "Just look at it; look at the palaces of those pashas all around on the shores of the Bosphorus, rich men! Where is there one of them, one Turk, that ever gave any money to build a school to educate his own people? And here is this American who has come to Constantinople, and has put up this magnificent building to start the education of the Turkish people!"

### The Young Turk

So far the Young Turk has done very well, both in national and international affairs. The recrudescence of the Cretan question will test still further his ability to meet the peculiar difficulties of the situation. If he can first persuade himself, and then the nation, that it is wiser to let the island be a thorn in somebody else's side rather than his own, he will achieve a notable victory and go far toward convincing the world that he is a useful rather than a disturbing factor in the solution of the most troublesome problem of European politics. More than that, he will have vindicated the claim of the Turkish race to be one of the virile races of the world.—*Independent*.

### Islam Not Yet Moribund

It is a great mistake to believe that Islam, because it is a false religion, is more dead than alive. No, the false religion of Mohammed, the Arabian prophet of Allah, is very much alive. The proof of it is its missionary activity in the Dutch Indies, and especially in Africa, where it meets with so much success that it has become a dangerous and unrelenting rival of Christian missions. The nucleus ("nucleus," center of activity) of the Mohammedan propaganda ("setting of slips," spreading) is the university Al Azhar, at Cairo, where there are students from all parts of the Mohammedan world, and from where hundreds of eager missionaries go forth to convert the heathen to Islam ("sub-mission" to Allah). The Christian government in colonial Africa are foreseeing trouble with the self-assertive Mohammedan element taking a foothold in their "protectorates." A Mohammedan does not like to be tolerated; he prefers to be favored.

### INDIA

#### The Coming World Convention of Y. P. S. C. E.

This gathering bids fair to be one of the great events of the year. Agra is, in many ways, an ideal place; and as the latter part of November is the

pleasantest season in India, the entire convention will be under canvas. The viceroy has loaned part of the viceregal camp outfit, and the commander of the military station at Rawal Pindi has furnished the rest of the tents necessary. To help beautify the grounds, the Lieutenant-Governor of the United Provinces, in which Agra is situated, has granted the use of the palms from the Taj-Mahal. The grounds will be lighted by electricity. The program will be in two languages, Urdu and English, the same speeches being delivered in separate auditoriums. Among those from America taking part are President and Mrs. F. E. Clark, Secretary William Shaw, of Boston, and President H. C. King, of Oberlin College.

### A Brahman Becomes a Christian

The *Indian Christian Messenger*, of Lucknow, says that Mr. R. Padam-nabhchary, B.A., LL.B., an educated Brahman, was baptized into the Christian faith recently at Ongole in the Madras Presidency. His grandfather was Prime Minister in Travancore, and his father a distinguished Vakil of Madras High Court. The young man is the most distinguished lawyer and jurist of South India. He is the son-at-law of the late Sir Bhashayam, High Court judge. He has forfeited Rs. 50,000 on account of becoming a Christian. Besides other hardships, he has to give up the practice of law, which was his means of livelihood. He is now teaching in a school. The Bible led him to Christ.

### Great Results from Slight Outlay

From Belgaum, India, in the *North-western Christian Advocate*, and under the heading, "See What It Will Do," Rev. D. O. Ernsberger writes as follows:

1. A banquet in India. One hundred and fifty people fed. Total cost, \$10, or two-thirds of a cent each.
2. One hundred Gospel banquets for 1,000 people. Total cost, \$50 to \$100, one-twentieth to one-tenth of a cent each. Cheaper than the other banquet, and how much better.
3. An idol's temple. More than 100 people present. After preaching and ex-



hortation, half forsake idols and receive Christian baptism. The rest later on. A day-school, a Sunday-school, preaching service, all in the same temple. We are invited to other villages and other light-houses are established. Entire cost of keeping up one of these for a year, \$50.

In the two districts over which Mr. Ernsberger presides there have been, in the last three years, over 2,200 conversions, 600 in 1907, last year 850, and this year to date 725, with fully 1,000 reckoned on before the close of the conference year. This certainly is a report calling for large and prompt encouragement from home.

### **Indian Women Rising**

As the Indian woman is coming in contact with the outside world, she is learning to realize her lacks, and is filled with the desire to adjust herself to the transformed conditions. She is growing to feel that she is destined to take a leading part in the rejuvenescence of Hindustan, and is eager to qualify herself to help advance the cause of her country. All over the land the women are organizing clubs, associations and societies for the purpose of mutual improvement and for the uplift of their less fortunate sisters. There is hardly a city or town of any size in the Indian peninsula which is without such organizations, and all of them significantly point to the fact that the Hindu women are slowly becoming used to banding together to advance their cause, and have learned the effectiveness of organization and mutual aid—a development hitherto unknown in the history of Hindustan.

### **A Notable Industrial Mission**

The industrial work at Kolar, South India, includes the making of carriages and wagons, agricultural implements and furniture. As 500 acres of land belong to the mission and as only the most primitive agricultural implements are available from other sources, the boys had practical reasons for experimenting with plow making, and recently the demand for these implements has become very great. The school has built up such a reputation for the excellence of its furniture that its capacity is constantly overtaxed

and orders are sent in months in advance. Some of the furniture is made to order from original drawings submitted to the school, but more is copied from the newer designs now popular in America and England. The twelve horse-power oil engine and the score or more of machines for work in wood and iron which were purchased in 1904 are proving exceedingly useful and materially increase the income of the school.

### **A British Colonel a Missionary**

Dr. H. T. Holland writes from Quetta in northwestern India:

Last month there was rather a unique service at Chaman, one of our out-stations. The services there in our small church-room are undertaken by Colonel Southey, who commands the 130th Baluchis. The Christian community there is very small, two or three good-caste Christians and eight or nine low caste. One Sunday last month the service was taken by Colonel Southey, and the congregation consisted of eight or nine low-caste Christians and the Director-general of Fortifications, who was visiting Chaman on inspection duty. He is an earnest Christian, and sat as a member of the congregation, side by side with those who are usually considered as out-caste. One of the Moham-medan sepoys in Colonel Southey's regiment, who became a Christian, is now studying here in Quetta and hopes to become a catechist.

## **CHINA**

### **China Up to Date**

It looks more and more as tho the Celestial Empire had really cut loose from a past utterly antiquated and absurd, and in dead earnest had begun to lay hold of the best which the modern world has to offer. Most conclusive evidence is found in the fact that a contract has been made for the installation in Peking of a complete telephone system, with all wires and cables underground; on a par with New York City or Chicago.

### **China Moving Forward**

Slowly but surely the great empire of China is moving ahead in world affairs. Recently the fact was chronicled that Minister Wu had been recalled from the United States, and as



he was only fairly entering upon his second term of office, the diplomats and government officials at Washington wondered why. It is now suggested that he is greatly needed at home in the vastly important work of codifying the laws of China preparatory to the enactment of new treaties with all nations and the abolition of extra-territoriality and special rights of foreigners in China.

### **The Christian Press in China**

Thoughtful observers of conditions in the Orient state:

Within a quarter of a century the Christian press in China and Japan has overturned the mythologies of paganism, taught a higher morality, changed fiction for fact, symbol to reality, and in so doing has mortified the pride of paganism, confounded its learning, revealed its absurdities, and ruined its credit. One singular and startling result of the diffusion of modern ideas is the establishment of at least one journal in every one of the 21 provinces of the Chinese Empire. Each of the most important centers—Peking, Shanghai, Tien-tsin, and Canton—possess at least a dozen dailies, nearly all of which are printed in the spoken vernacular. For the first time in the history of the most venerable of empires, the masses of the people can become immediately acquainted with current events.—*Morning Star*.

### **A Chinese Anglican Church**

The "Anglican Church of China" is about organizing under the guidance of the 10 missionary bishops, 2 of whom are Americans, one a Canadian, and 7 Englishmen, and their clergy, American, European and Chinese. The number of native Christians belonging to the Anglican Church is about 40,000. The activity of the missionary clergy is highly commendable.

### **The China Inland Mission**

Rev. F. B. Meyer, from China, reports as follows:

Only in three of the provinces of this immense empire is there no representative of this society. In all the others work is being maintained, both by men and women. Educational work is a quite recent development, and now its principal object is to instruct the children of the Chinese converts. For the most part the Gospel is being proclaimed everywhere, much as by the evangelists of

primitive times—many of the missionaries clothed in the native dress, and all embracing the opportunity presented by markets and streets, by inns, and guest-rooms, as well as the school buildings and chapels, which have been raised by the efforts of the Chinese themselves. One of the most extraordinary features in this extraordinary movement is the admixture of races. Here are Americans, Canadians, Australians, Swedes, Norwegians, Germans, Russians, Finns, Swiss, Tasmanians, and New Zealanders, all mixed together in the various stations, living, praying, working in a quite marvelous harmony.

### **Another Case of Union**

Bishop Bashford, of the Methodist Church, has granted permission for the Epworth Leagues in Chinese churches to unite with the interdenominational movement of Christian endeavor. This is another vivid illustration of the way separatist policies, which can be made to look very respectable at home, become absurd on the foreign mission field in the immediate presence of paganism. When Bishop Bashford was a college president in Ohio, he was as ready as any other Methodist to talk about training up young Methodists for Methodism. In China, such phraseology becomes meaningless. The only sort of talk which sounds sane there is talk of training converts for Christianity. And that's the way all missionaries talk.—*Presbyterian*.

### **A Region Vast and Backward**

Most of Mongolia consists of grass plains or of desert, the Mongolian name for which is *gobi*. The area of this waste expanse is about 1,367,000 square miles—that is to say, more than six times as large an area as the German Empire. Its population is estimated at about 2,500,000. The inhabitants are nomadic Mongols, who wander about the desert with their camels, ponies, and sheep; for even in the river valleys they are very little given to agriculture. Altho the Mongols live in tents, these tents are generally pitched in a permanent place, and often only moved twice in the year. In spring the Mongol herdsmen take all the lambs, kids, and

calves into their tents at night. As many as fifty lambs, twenty or thirty kids, and half a dozen calves may share the tent with the family, the latter occupying a small section or corner. The Mongolians, as a whole, judged by Chinese standards, are not badly off. They ride wherever they go. Nobody walks except pilgrims, who walk to acquire merit. Even the Mongol beggars ride on horseback.

#### **What One Doctor Has Done**

Dr. Pettee, of Japan, says that the first and best-loved citizen of Mukden, Manchuria, is Dr. Christie, a sturdy Scotchman, who has conducted a medical mission in that great city for twenty-six years. The doctor's work is so well and so favorably known that the government is giving 3,000 taels toward its support. Dr. Christie has organized his hospital staff of 34 Chinese into a Christian Endeavor society, which holds a brief service every morning and which is well attended by both patients and their friends.

### **KOREA**

#### **Success Everywhere**

Says Rev. Ernest Hall, of the Presbyterian Mission:

To-day there are 1,500 churches with over 200,000 members. One church has two congregations each Sunday, one of 1,500 men and a second of the same number of women. There are over 12,000 pupils in Christian schools. Bible study is a passion. One church has held Bible classes every evening for two years. In one city a Bible Institute, held for ten days, was attended by over 1,200 men, coming in from all the country around. An edition of 20,000 Bibles was exhausted as soon as received. There are no "rice Christians." The churches are self-supporting. One church took a collection for the support of a home missionary. Enough was received to send 3, and they were sent. These are some items from the story of what seems, in some respects, to be the most remarkable religious movement in any missionary lands of recent days.

#### **Korean Women in Earnest**

As to a single Korean Church, Mrs. George Heber Jones writes thus of her work in the First Church, Seoul, and its three mission churches:

The baptismal service on the last Sun-

day of the conference year was a beautiful climax of the year's work. Seventy-five women, many of them tottering with age, surrounded the altar and received baptism. Among them were the mother and three sisters-in-law of Mr. Yun Chi O, president of the Bureau of Education and cousin of the empress. I was much touched by the experience of a woman of sixty-four. She could not read, but, to my surprise, recited the Lord's Prayer, Apostles' Creed, Ten Commandments, and half of the Baptismal Catechism. Upon inquiry, she told me that her husband had taught her, sentence by sentence, in the evenings. During the day at her work she would repeat over and over the lesson of the evening before. Sometimes she said she would wake up at night and find she had forgotten her lesson; then she would arouse her husband and have him tell her the words again. The day she appeared for examination her husband walked the four miles to church with her and stood outside waiting eagerly to hear how she answered her questions.

### **JAPAN**

#### **Omens of Good from Japan**

The Japanese are beginning to recognize more and more the importance of character-building in education, and this desire after moral advancement is favorable to Christianity, because the mighty forces for the regeneration of character which lie in the Christian faith are beginning to be perceived. Prince Ito, the governor of Korea, who has been called the Japanese Bismarck, has been asking for missionaries for the Japanese colonists there; and Dr. Nitobe, one of the leading educationists of Japan, has declared that Christianity is the only hope of his country. There is everywhere a great readiness to hear the Gospel, and the number of conversions is rising. In the Japanese churches there is a growing movement toward unity, and toward independence. The attitude of the missionary societies toward this latter movement has been thoroughly noble and sympathetic. The Congregationalists were among the first to recognize it; in the judgment of one of the leading German missionary organs, they even went too far. The position has been a very difficult one, but events have justified the friends of independence. A na-

tional church now stands behind the missionary, and tho the work of the foreign societies is still indispensable, it is no longer felt to be foreign, because church and mission are working together.—*Abridged from the Evangelisches Missions-Magazin.*

#### Japanese Missions in the Islands

The American Baptist Missionary Union reports as follows:

Captain Bickel has been hard at work, as always, and the "Gospel Ship" has been sailing in and out among the islands of the Inland Sea all through the year. Definite connection has been established between the captain and 350 of the 400 centers in the islands. Twenty regular meeting-places are maintained. Permission has recently been secured from the government to take up work in the Goto group of islands, which have a population of 80,000 people. Captain Bickel expects soon to organize the first church in connection with the island work.

Far away to the south in the string of islands that make up the Japanese archipelago are the Liuchiu Islands. Here work is conducted at long range by Mr. Thomson, of Kobe. At Naha, the chief port, and Shuri, the old capital, we have had work for some years. Now Mr. Thomson has been able to open another out-station.

### AFRICA

#### United Presbyterian Success in Africa

The converts of the Presbyterian Mission in Egypt number 20,000, and among them are 43 ordained Egyptians, besides numbers of native helpers, teachers, and colporteurs. In the town of Assiut there are 2,200 young people in the higher schools of the mission. Tho the baptized Mohammedans have not exceeded 160, an influence favorable to the Gospel is being exercised on the Mohammedan population through the hospitals, the schools, and the visitation of the harems.—*Allgemeine Missions Zeitschrift.*

#### Light Breaking in Africa

Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 profest adherents. In the

4,000 missionary schools are 202,390 pupils. There are 95 hospitals and 16 printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian Ocean; and in Uganda, which thirty years ago was a pagan and unexplored country, one-half the 700,000 population are enrolled as Christians. Cape Colony has 200,000 Christians out of a total of 700,000.—*The Interior.*

#### Crowded Meetings in Liberia

Encouraging aspects of the work in Grand Cess, Liberia, are thus described by the Rev. W. B. Williams, writing under date of June 8:

During the past week I have baptized, 120 here in Grand Cess. And 30 conversions took place during last Sunday's services. This Grand Cess work is a marvelous work. Each Lord's day we have over 200 people at our 5 A.M. prayer-meeting, and 700 for class-meeting, and 1,200 for preaching. The Sunday-schools and the evening service are crowded. But as the church building is suitable for only 200 or 300 persons, I am compelled to hold my meetings in the open air. And as this is our rainy season our work here is hindered for lack of a large building. If help can be given now in a few years the Methodist Episcopal Church here in Grand Cess will have a membership of from five to ten thousand from one of the best and most intelligent tribes on the West Coast.—*World-Wide Missions.*

#### Methodists in Madeira Islands

Bishop Hartzell has recently inaugurated a systematic distribution of the Scriptures in the Madeira Islands, where the Methodist Episcopal Church has strong mission stations, the center of the work being in Funchal, a city of 40,000 people and the capital of the islands. Here, recently purchased, is an excellent building to be used as headquarters, and from this point, radiating throughout the islands, will be distributed a large number of Bibles, copies of the gospels and tracts. For several years our representatives have visited more than 1,300 ships of all nationalities annually, and carried tracts in 17 different languages to the sailors. To carry on this colporteur work Bishop Hartzell



has secured the services of Braulio de Silva, an excellent type of Portuguese gentleman. Coming from Portugal, where he was converted, and in spite of most adverse conditions, he was successful as a colporteur.—*World-Wide Missions*.

#### **The Kongo Enormity**

The two American missionaries in the Kongo Free State who are held for libel are facing grave possibilities. After being put to great trouble and expense to appear at Leopoldville, their case has been postponed until they can secure lawyers from Belgium. The courts are, it is safe to say, strongly influenced by the vast interests exploiting the Kongo, and the result of a conviction by a miscarriage of justice might be a very heavy fine, and possibly a long term of imprisonment. If these men are convicted, all the missionary interests in the Belgian Kongo region will be unfavorably affected.—*The Interior*.

#### **Mission Crusade in Cape Colony**

A correspondent writes us from Wellington, Cape Colony:

During the month of July special efforts were made in the congregations of the Dutch Reformed Church to obtain the sum of £5,000 needed for the extension of mission work in Central Africa. Congregations that had been asked to give £100 each, in response to a visit from a deputation, gave £300 to £500 each, with the result that the sum reached was £8,000, instead of £5,000. Dr. Andrew Murray was out on deputation work for eight weeks in succession. Among the places he visited was Rhodes, a small village situated at an altitude of 6,000 feet in the heart of the Drakensberg Mountains, and only reached by a cart journey of 13 hours over rough roads from the nearest railway station. Here the 400 members gladly gave £120, instead of the £50 expected of them. Dr. Murray spent the last Sunday in July at Graaf Reinet, the place where he first saw the light 81 years ago. He preached in the morning, in the fine Dutch church, a striking mission sermon on the text, "What shall I render unto the Lord?"

#### **A Union Missionary Conference**

A conference of missionaries was recently held at Kavirondo, which is about seventeen miles northwest of Kisumu, the terminus of the Uganda

Railway on the east shore of the Victoria Nyanza lake. There were 27 missionaries present, representing 8 different societies working in British East Africa. Rev. F. Rowling writes:

The most striking feature of the whole conference was undoubtedly the deep desire for unity and harmony manifested most prominently, the definite earnestness of purpose in working toward the building up of a strong African church in the future, to be self-supporting, self-governing and self-extending, and united on all essentials of the Christian faith. It was decided to work on common lines in translation work, to have definite fixed standards as to teaching and testing of catechumens, and to inculcate from the start the duty of converts to support their own church work, and to do their utmost for the evangelization of their own people and other tribes.

#### **Other-world Conditions**

In a country like Great Britain, from which the wild creatures have been banished since the days of King Arthur, it seems strange to read of the conditions near Kikuyu. A secular newspaper of the district tells of a lion walking on the railway line and making the engine-driver "slow down." A lady has been compelled to leave her farm near the Nairobi River "owing to lions strutting about the farm even in the daytime." A paragraph in the same column tells of a man who had fired at a black-maned lion at a distance of 120 yards. The lion was wounded and "charged" its assailant, mauling him seriously, though in the end the wild beast was killed. It is not necessary to put too much importance upon such incidents; but they serve to fill in the local color of the surroundings amid which a mission is carried on.

#### **Schools in Uganda**

The Governor of Uganda in his last report of that Protectorate has incorporated some striking educational statistics supplied to him by Bishop Tucker. In 1904-05, there were 18,181 children in the Protestant mission-schools; in 1905-06, the number was 25,100; and in 1906-07, it was 31,865. We may add that in 1907-08, it was 35,116. During the three years,



1904-07, there were sold to the people 23,888 copies of the Scriptures in Luganda, and 34,707 other books, not including 109,000 "First Reading Books"; while 610,280 sheets of writing paper, 50,000 note-books, 47,000 pens and penholders were bought by the people—all facts full of significance.

#### Roosevelt Preaches in East Africa

Ex-President Roosevelt is still the preacher of righteousness. The American residents at Nairobi in British East Africa, where he is hunting, gave him a banquet, at which they presented to him trophies of his visit. In his reply, after praising the country and the settlers, he said:

Remember that righteousness and our real ultimate self-interest demand that the blacks be treated justly. I have no patience with sentimentalists, and I think that sentimentality does more harm to individuals than brutality. Therefore, I believe in helping the missionary, of whatever creed, who is laboring sincerely and disinterestedly with practical good sense. The next day he went to Kijabe and laid the corner-stone of a mission church and a school for white children, at which he said: "It is the duty of the leading race to help those who are backward to a higher plane of education, and the work of the missionaries in this movement is most important. I am particularly pleased with what you are doing by your schools for the children of the settlers in this country."

#### A Zulu on Temperance

A novel and significant temperance tract is published by the *Christian Patriot* of Madras. It is written by a Zulu to the secretary of the South African Temperance Alliance:

Dear Sir: I am first writing to tell you that the liquor is a great sin to natives. Why was this liquor brought to this country? Now did not you notice in England that liquor was a sin when people got drunk? Why did you bring it here, then? If you are helping the churches why do you not stop the liquor from coming to this country? Many natives are church people. I say some are much better than some white people. Some white people are the worst people God ever sent to Africa. White men always spend money, money, money. If white men are Christians, we natives will all enter the kingdom of heaven. I am

one of the Church of England for twenty years, but the liquor is too much for us to bear. Sir, your servant.

#### France as a Foe to Missions

The evidence steadily accumulates that French officials have no sort of sympathy for the work of the Gospel; with Madagascar supplying evidence in abundance. The following statement comes from Rev. James Sibree, who writes to the *British Congregationalist* as follows:

For four years an active anti-Christian propaganda has been carried on. The Malagasy Y. M. C. A. was suppressed, and an order was issued forbidding the teaching of any school in a building used as a church, which resulted in the enforced closing of three-fourths of the mission schools. Government schools have not been provided with sufficient accommodations for one-fourth of the children of school age. Schools are open Sunday, and attendance is compulsory. The children are taught that Jesus Christ is a fiction and the present life is all they have to think of. Horse-racing and other sports are encouraged on Sunday. Even cottage meetings for religious purposes are prohibited. Any such assemblies of more than 21 persons in private houses are liable to be broken up, and those present to be arrested and fined.

#### Orphan Association Suppressed

An association of Malagasy Christians has existed at Antananarivo since 1896, entitled, "Malagasy Association for the Care of Orphans." Founded with the express approval of the then Governor-General, it had been registered at the town hall, and obtained an annual grant from the municipality. Its funds were sufficient for the reception and maintenance of from fifteen to twenty orphan children annually. The present Governor-General, in virtue of a rule which he has formulated that no native associations whatever shall be allowed, has dissolved this association and ordered the dispersion of the children. The administration has also forbidden a number of European ladies, wives of missionaries, to teach sewing in the native schools founded by their missions, on the pretext that the teaching of sewing can only be allowed to persons having a diploma and a certificate of

good conduct, and having served two years as teachers. But it is stated that in the official schools of the colony the same administration entrusts the teaching of sewing to native women who have no diploma at all, and whose conduct is far from irreproachable.—*Journal des Missions Évangéliques*.

#### **A Tablet Unveiled to Carey**

At Kettering, England, July 22d, there was unveiled a bronze tablet in memory of William Carey, upon the outer wall of the so-called "Mission House"—formerly "Widow Wallis's"—where, on October 2, 1792, modern missions had their birth in the first distinctively foreign mission organization. On the tablet are engraved the two injunctions of Carey's famous Nottingham sermon:

Expect great things from God:  
Attempt great things for God.

and the names of the first treasurer, Reynold Hogg, and the first secretary, Andrew Fuller.

During the dedication exercises there were exhibited to the audience some of Carey's shoemaking tools, and the contribution-box Fuller used for the first collection. Grandsons of Carey and Fuller both spoke—the latter in his seventy-ninth year. The occasion was full of interest.

#### **ISLANDS OF THE SEA**

##### **The Chinese in Hawaii**

Mr. A. F. Griffiths, president of Oahu College, in a recent address, said:

Fifty-five per cent of our population is Oriental, but we have no race question. The study of the methods and results of Hawaiian treatment of the Oriental will show the right way of "benevolent assimilation." In 1900 there were 25,000 Chinese in Hawaii. The Chinese in Hawaii and California are the same. They come from the same section in China and the same class. In Hawaii we have called forth the best of Chinese character. In California the worst has been elicited. In Hawaii the Chinese have good reputations as home-builders and providers. Twelve per cent of their homes are owned. The children make good records in the public schools. The

women are more chaste and virtuous than other women of similar races. Missionary work among the Chinese is especially effective. Their churches are good and active. The Chinese are good tax-payers, good spenders, generous and law-abiding. There need be no fear that they will impose Oriental standards of living on our country. They adapt themselves to American ideals and ways. In proper environment they make good American citizens.

#### **Methodists in the Malay Peninsula**

Under the auspices of the Methodist Episcopal Church, Rev. William Horley has for fifteen years been carrying on an evangelical work among the English, Chinese, and Tamils of the Malay Peninsula. The number of converts baptized into the faith last year was 146. One of the signs of the wide influence of the mission is the large number of its schools. Altho as many as 4,000 children are in attendance, efforts are being made greatly to increase this number, since the Roman Catholics have already 5,000 pupils under tuition, and are endeavoring to capture the entire youth of Malaysia. Several of the schools are already self-supporting, while others are partially so. In all of them Scripture is taught, and the Gospel preached.

#### **A Martyr's Testimony**

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said:

I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ.

### Civil Value of Missions

Some of the British governors of New Guinea are not afraid to commend the services of the missionaries of the Gospel in their land. One is reported as saying, "We believe it would be safer for a white man to travel without arms from the delta of the Purari to the border of German New Guinea than to walk at night through certain quarters of many European cities. This, to a large measure, is the fruit of missionary work." Another governor declares: "The government owes all to the mission. It would have to double, or rather quadruple, its efforts without the little white-painted houses, scattered along the coast, in which the missionaries live. Every penny which is contributed to missionary work is also a contribution to the government of the country. Every penny donated to missionary effort saves the government one pound sterling, because the missionary work brings peace, law and order."

### Methodist Publishing-house in Singapore

The *Malaysia Message* for July has on its front page a photograph of the new Methodist publishing-house at Singapore. It is a fine building with shops on the ground floor, offices and dwelling-rooms on the first floor, and printing and binding offices on the top floor. Here is printed the Malay Bible, and here also is printed Christian literature for Malays, Chinese, Tamils and English people of the Malay Peninsula and adjacent islands; the Battaks, of the interior of Sumatra; the Pegon and Sundanese people of Java; the Bicol, Tagalog, and Ilocano tribes of the Philippines, and the Chinese of Formosa.

### American Methods in the Philippines

In a recent address upon this theme, Prof. G. H. Blakeslee spoke as follows:

This experiment marks an epoch in the history of the government of dependencies. It is based upon principles, new to the Far East, principles which meet the demands of actual, existing conditions in the world, and also the demands of those

resistless laws of historical progress which have just been traced. America's experiment in the Philippines aims neither at exploiting a dependent people, as most colonizing states have done in the past, nor at ruling them permanently, in their interest, but against their wishes, as England believes she is doing in India and Egypt; nor in allowing them to run wild, while they are still in the school age of nations, as the so-called Anti-Imperialists would do; but America aims at taking a dependent people by the hand and leading them slowly and gradually along the pathway well marked by the footprints of the most highly developed nations, until they are fully prepared to enter the great field of constitutional self-government.

### MISCELLANEOUS

#### What Missionaries Have Done

Mr. F. A. Powell, late of the United States consulate in the Ottoman dominions, in *Everybody's Magazine*, has this to say as to the "by-products" of missionary toil: "If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimo of Greenland and Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton-sheeting that is stamped 'American' and will take no other, our merchants and manufacturers, instead of praising the consul or commercial traveler, may thank the American missionary."

And again: "No matter how little one may favor the expenditure of money for foreign missions, he can not fail to be impressed, as he travels through Turkey, or China, or India, with the self-supporting churches, the busy printing-presses, the neat pharmacies, the well-equipped hospitals, the well-attended schools, and with the common sense and practical manner in which the money is applied."

#### The Missionary as a Man of Affairs

E. A. Powell, of the American consular service, says:

Wherever he has gone, the modern missionary has stood for progress and civilization. He has marched in the very van of history—Livingstone, giving England a new empire in the heart of Africa; Verbeck, opening Japan to Western civilization; Alexander Duff, promoting an



educational system for India; Cyrus Hamlin, founding a college that was to count mightily in the solution of the great "Eastern question"; and the great host of others who gradually raise the physical, social, and moral standards of a whole country. They have played a great part in the history of the world, have these courageous, self-sacrificing men and women. All too often are their names found on the roll of martyrs. They have proved themselves the heroes as well as the pioneers of modern civilization.

#### **Do Foreign Missions Succeed**

In his latest book, "The New Horoscope of Missions," that eminent authority, Dr. Dennis, states the increase of the Christian Church through mission enterprise in a picturesque and striking way:

There was an average of at least 2,600 communicants admitted to Christian churches in mission-fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's Table. If you could have slipped into some quiet seat in the gallery at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Savior and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of His victory?

#### **Why?**

Why should we give money to save heathen abroad when there are heathen in our own country to save? There are other "ways" equally logical! Why should I give money to save those in other parts of this country when there are needy ones in my own State? Why should I give money for those in other parts of the State when there are needy ones in my own town? Why should I give for the poor in the town when my own Church needs money? Why should I give to the Church when my own family wants it? Why should I waste on my family what I want myself? Why? Because I am a Christian and not a heathen.—A. B. UPHAM.

#### **OBITUARY NOTES**

##### **Dr. George E. Post, of Syria**

The report has reached us of the death of Dr. George Edward Post, who was for many years head professor of the medical college in the Syrian Protestant College at Beirut. He was the author of numerous works on missionary and medical subjects, which won for him many honors and decorations from European governments. He was also surgeon to the hospital in Beirut.

Dr. Post was born in New York City, December 17, 1838, the son of Dr. Alfred C. Post, and was graduated from the College of the City of New York, the University of New York Medical School, and Union Theological Seminary.

His work in missionary and medical fields won for him many decorations, and he was the author of several works on botany, medicine, surgery, and the Bible.

##### **Rev. John W. Conklin**

The Rev. John W. Conklin, for some years field secretary of the Reformed (Dutch) Church Board of Missions, died suddenly at his home in Metuchen, N. J., from heart disease. He was born at Montville, N. J., in 1851, and in 1880 went to Madras as a missionary for the (Dutch) Reformed Church of America. After ten years service he suffered a stroke and general breakdown of health, and returned to the United States. He was professor of sociology and missions in the Bible Normal College, Springfield, Mass., for four years, and from 1901 to 1908 was field secretary for the Reformed Board.

Mr. Conklin was an exceptionally earnest, able and lovable man, and a warm advocate of missions.

##### **Rev. Egerton R. Young, of Canada**

The tidings has just reached us announcing the home-going of Rev. Egerton R. Young, long an honored missionary to the Indians of Canada, and author of many volumes.



## FOR THE MISSIONARY LIBRARY

THE WITNESS OF THE WILDERNESS. By C. Robinson Lees. Illustrated. 12mo, 220 pp. 3s, 6d, *net*. Longmans, Green & Co., New York and London. 1909.

VENTURES AMONG THE ARABS. By A. Forder. Illustrated. 12mo, 292 pp. \$1.00. Gospel Publishing House, New York. 1909.

The Bedouin Arabs have been among the most picturesque people of the East, and among the most difficult to reach with the Gospel. They continue many of the characteristics and customs of Abraham, Isaac and Jacob.

Mr. Lees spent six years in Palestine and studied the Bedouin tribes on the borders of Syria, looking into their manners and customs, especially from the standpoint of a student of the Old Testament, from which he gives nearly two hundred references. These often throw much light on Scripture passages, but in some cases the interpretations seem erroneous. These people of the wilderness are exceedingly interesting, and the story of their history and life, their superstitions and religion form an attractive study. The Bedouin morals are not of a high order, marriage customs are merely for the propagation of the race, and a man may more often change his wife than his clothes. Every woman is a wife and has a home, and never becomes an abandoned prostitute, tho she may change her home and her husband frequently without losing caste.

The superstitions of these "People of the Tent" are many and peculiar. They have a certain form of ancestor worship, decorating their saints' tombs with votive offerings; believe implicitly in the value of charms and dreams; fear evil spirits and haunted wells, and the evil eye. As to the realities of religion, these Bedouins believe in a supreme being who rules all things so as to leave little room for the exercise of a man's own will. Nominally they are Mohammedans, but their religious life is purely formal and unthinking. Such a people greatly need religious instruction, but are extremely difficult to reach.

Mr. Forder's book gives the story of his travels and observations among

this same class of Bedouin Arabs—(1891-1906). As a pioneer missionary his life was full of novel experiences, adventures and opportunities. The story is entertaining, and often thrilling. Mr. Forder went out as a Christian missionary under the auspices of a small English mission. He is the first to travel as a missionary, any distance into northwestern Arabia, and has shown much tact and ability in gaining the confidence and interest of the Arab wanderers. This mission can not be called successful, as no results have been conserved, but there is a needy and difficult field to be cultivated.

FROM DARKNESS TO LIGHT. By Mary Helms. Illustrated. 12mo, 218 pp. 50 cents, *net*. Fleming H. Revell Co. 1909.

THE UPWARD PATH. By Mary Helms. Illustrated. 12mo, 333 pp. 60 cents, *net*. Young People's Missionary Movement, New York. 1909.

These are two volumes by the same author, containing for the most part, the same material, but prepared for different purposes.

"From Darkness to Light" is a textbook for the Women's Home Missionary societies, and "The Upward Path" is for the Young People's Missionary Movement. The former includes a Bible lesson with each chapter, and a statement of the work of the Women's Missionary Societies; the latter contains additional illustrations, bibliography, statistics and enlarged chapters on "Industrial and Social Progress," and on "The Next Step."

The negro problem is one of never-ending importance and interest. As a Southern woman, the author handles a difficult subject with tact and wisdom. She traces the origin of the negro, his experience in slavery, emancipation and struggle for education and civilization. She sees the mistakes of the South and those of the North, and advocates a sane system of religious, intellectual and industrial education. We know of no books so well adapted to give a broad Christian view of the present condition and future possibilities of the American negro.

KOREA IN TRANSITION. By Rev. James S. Gale, D.D. Illustrated. Map. 12mo, 270 pp. 35 and 50 cents. Young People's Missionary Movement, New York. 1909.

The name of James S. Gale, the author of "Korean Sketches" and "The Vanguard," assures us of a readable, reliable volume on Korea, the land of his labors. He has here given us another of the young people's missionary text-books that are now so much in demand—tho published in too rapid succession. This is the best, up-to-date discussion of Korea as a mission field. Dr. Gale tells of the land and the people, its present condition, the religions, customs, missions and outlook. The appendixes give the statistics and bibliography. No one can read Dr. Gale's vivid descriptions without sympathizing deeply with the Koreans in their poverty, ignorance, oppression and struggle for life and liberty. Korea is one of the "show places" on the mission field, for the results are there seen more remarkably than in almost any other field except Uganda.

SOUTH AMERICA—ITS MISSIONARY PROBLEMS. By Bishop Thomas B. Neeley. Illustrated. Maps. 12mo, 312 pp. 35 and 50 cents. Young People's Missionary Movement, New York. 1909.

Comparatively few tourists visit South America, and many who think themselves well informed would be at a loss to know if the continent is peopled by white, black, red or brown races. Some remember it only because of the revolutionary habits of the different nations, and few know to what extent the continent can be called evangelized.

The day is coming when the commerce between North and South America will be enormously increased, and it behooves the Christians of the United States to become acquainted with their neighbors.

Bishop Neeley, of the Methodist Episcopal Church, speaks from experience as well as from study, and his book is a well-condensed, well-informed text-book describing the peoples of many colors, their country, social and politi-

cal life and religions. The Protestant missions are enumerated and show how little has been done to bring these people into the kingdom. The problem is one of men, consecrated money and prayer. The Church at home must be aroused to the importance and magnitude of the work.

THE APOLOGETICS OF MODERN MISSIONS. By J. Lovell Murray. Paper, 80 pp. 15 cents. Student Volunteer Movement, New York. 1909.

These eight outline stories by the mission-study secretary of the Student Volunteer Movement are intended for class use, but are more widely valuable as a study of the various criticisms of modern missions. The answers are not given, but they are suggested, and there are references to books and magazine articles which answer them satisfactorily. The criticism of the idea of foreign missions depends on one's view of the truth of Christ and His Gospel; the criticisms of the missionaries and their methods are often just, but do not apply to missions as a whole; the criticisms of the results of missions are in almost every case due to ignorance or unreasonable prejudice. The study of such a course as this by Mr. Murray can not fail to make honest men firm believers in and supporters of missions.

BY THE GREAT WALL. Letters of Isabella Riggs Williams. Illustrated. 12mo, 400 pp. \$1.50, net. Fleming H. Revell Co., New York. 1909.

Mrs. Williams was the daughter of "Mary and I," Rev. and Mrs. Stephen Riggs, for over forty years missionaries among the Sioux Indians. From the home mission field she went over forty years ago to labor in China and spent most of her life at Kalgan, the northern gateway of the empire. Mrs. Williams' life did not lack for romance and adventure, including rescue from a burning steamboat, flight from hostile Indians, and dangers from the hostile Chinese. These letters are exceptionally chatty and full of interesting information as well as occasional little poems, stories and sermonettes. For the most part they describe experi-

ences and observations in China—some of them thrilling, many pathetic and others humorous. Mrs. Williams, and her daughter Henrietta, some of whose letters are also included, both died before the Boxer rebellion, and so did not share in Mr. Williams' flight across the desert of Gobi.

THE PSYCHIC TREATMENT OF NERVOUS DISORDERS. By Dr. Paul Dubois. 8vo. Funk & Wagnalls Company. 1909.

A book from the pen of the distinguished professor of neuropathology in the University of Berne will naturally be an authority on all such matters, and will as naturally be a book for experts. This is both. It is written in the dialect of the schools, and abounds in technicalities that demand of the reader that he be an animated lexicon. When on the first page one meets such words and phrases as "empiricism," "synthesis," "diagnoses," "pathological anatomy," "cellular pathology"; and, on the second, "microbes," "etiology," "antiseptics," "asepsis," "micro-organisms," "lesions," "antiseptics," "operative interventions," etc., a layman may well feel that he reads at a decided disadvantage. In fact, it is plain that such a book is not meant for the common eye.

Looking at it, therefore, as a scientific treatise for trained minds, and specialists, it is comparatively exhaustive. Its thirty-five chapters cover over 460 pages, and contain nearly 200,000 words. They deal with the subject historically, scientifically and experimentally; philosophically, practically and professionally. From not a few positions and conclusions we should personally dissent, but such dissent would weigh but little from those who are not experts. The main body of the work seems rational and empirical: whether the experiments justify all the inferences and inductions many will question.

The author gives a sort of summary of his views in the conclusion. He maintains that self-cure is within reach of most patients, if they will neglect trifling ailments, and occupy the mind with the best and not worst things—

minify and not magnify disorders, and cherish an optimism that sheds sunlight even over a dark landscape. He sees great hope in altruism—to be concerned with others and not be selfishly introspective; to avoid the egoism that is absorbed in one's own conditions, and cultivate the self-oblivion that makes possible a life ministry to mankind, is a sort of mental and moral hygiene. If one can not take refuge in optimism and altruism, he can at least in stoicism take ailments as a part of inevitable fate, and stubbornly and silently stand like an anvil while disease plies its hammers.

This is philosophical—to some it may be religious. As to all this class of books, we incline to think that psychotherapy is a little *overdone*. Everything nowadays runs to hypnosis and auto-hypnosis, extra-suggestion and auto-suggestion. There is danger of a new fad. For a half-century the science of medicine has been drifting in one of two directions—toward materialism on one hand, and spiritualism on the other. Some would trace every ill flesh is heir to to some hostile germ; others to some mental condition, or hysterical self-persuasion. Hence for the former the remedy is antitoxins or germicides; for the other, mental treatment, psychotherapy. Mankind, like a pendulum, swings to the limit of the arc one way, and then equally far the other—excessive medication—no medication. Perhaps we shall get to the golden mean some day. Meanwhile it may be well to recognize both matter and mind, and their reciprocal influence, and, above all, God.

#### NEW BOOKS

MEN AND MISSIONS. Wm. T. Ellis. 12mo. \$1.00. Sunday School Times Co., Philadelphia. 1909.

MISSIONARY MANIFESTO. By G. Campbell Morgan. 12mo, 157 pp. 75 cents, *net*. Fleming H. Revell, New York. 1909.

THE CHINESE. By J. S. Thomson. Illustrated, 12mo, 441 pp. \$2.50, *net*. Bobbs-Merrill Co., Indianapolis. 1909.

REMINISCENCES OF MY LIFE IN PERSIA. By Mary Jewett. Illustrated, 12mo, 187 pp. \$1.10. The Torch Press, Cedar Rapids, Iowa. 1909.



- THE ARMENIAN AWAKENING. A History of the Armenian Church, 1820-1860. By Leon Arpee. Frontispiece, 12mo, 235 pp. University of Chicago Press. 1909.
- MISSIONARY ATLAS. Showing the Foreign Mission Fields of the M. E. Church. 12mo. Board of Foreign Missions of the M. E. Church, 150 Fifth Ave., New York. 1909.
- THE CHRISTIAN MOVEMENT IN JAPAN. By Ernest W. Clement and Galen M. Fisher. 12mo, 614 pp. Methodist Publishing House, Tokyo. 1909.
- COURT LIFE IN CHINA. By Isaac Taylor Headland. Illustrated, 8vo. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.
- THE IMMIGRANT TIDE. By Edward A. Steiner. Illustrated, 12mo. \$1.50, *net*. Fleming H. Revell Co., New York. 1909.
- CULTS, CUSTOMS AND SUPERSTITIONS OF INDIA. By John Campbell Oman. Illustrated, 8vo, 336 pp. \$3.50.
- GUATEMALA AND HER PEOPLE OF TO-DAY; Being an Account of the Land, Its History and Development; the People, etc. By Nevin O. Winter. Illustrated, 8vo, 307 pp. \$3.00. L. C. Page & Co., Boston. 1909.
- STUDIES IN THE LIFE AND TEACHINGS OF OUR LORD. By R. A. Torrey. 8vo, 347 pp. Bible Institute Colportage Association, Chicago. 1909.
- LILAVATI SINGH. A Sketch. By Florence L. Nichols. Illustrated, 12mo, 62 pp. 25 cents. Woman's Foreign Missionary Society, Boston. 1909.
- THE WORD AMONG THE NATIONS. A Popular Illustrated Report of the British and Foreign Bible Society for the Year 1908-09. Illustrated, 12mo, 125 pp. Bible House, Queen Victoria Street, London. 1909.
- A CERTAIN RICH MAN. Wm. Allen White. (Novel.) 12mo, 434 pp. \$1.50. The Macmillan Co., New York. 1909.
- BOLENCE: A Story of Gospel Triumphs on the Kongo. Mrs. Royal J. Dye. 12mo, 225 pp. \$1.00. Foreign Christian Missionary Society, Cincinnati. 1909.
- THE STORY OF OUR BAPTIST MISSIONARY WORK. L. E. Bushnell. Paper, 16mo, 80 pp. 15 cents. Am. Baptist Pub. Soc., Philadelphia. 1909.
- THE CHRISTIAN CHURCH AND THE KONGO QUESTION. By John H. Harris, 3d. Edward Hughes & Co., London. 1909.
- WOMAN'S MINISTRY. By Mrs. Geo. C. Needham. 20 cents. Charles C. Cook, 150 Nassau Street, New York. 1909.
- THE BOSTON CONFERENCE OF THE LAYMEN'S MISSIONARY MOVEMENT. November 13-22, 1908. What It Was, What It Did, and How. By Rev. Warren P. Landers. American Board of Commissioners for Foreign Missions, Boston. 1909.
- GOD'S PURPOSES IN THIS AGE. By Prof. E. F. Stroeter. 10 cents. Charles C. Cook, New York. 1909.
- FOREIGN MISSIONS AND CHRISTIAN UNITY. By Robert E. Speer. Laymen's Missionary Movement, 1 Madison Ave., New York. 1909.
- THE GENESIS AND SIGNIFICANCE OF THE LAYMEN'S MISSIONARY MOVEMENT. By J. Campbell White. Laymen's Missionary Movement, New York. 1909.
- THE LAYMAN IN MISSIONARY WORK. By Silas McBee. Laymen's Missionary Movement, New York. 1909.
- METHODS OF ENLISTING MEN IN MISSIONS. By J. Campbell White. Laymen's Missionary Movement, New York. 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —1. The Liquor Problem. Edited by Richard Henry Edwards. Madison, Wis. October, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —2. The Negro Problem. Edited by Richard Henry Edwards. Madison, Wis., October, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —3. Immigration. Edited by Richard Henry Edwards, Madison, Wis., January, 1909.
- STUDIES IN AMERICAN SOCIAL CONDITIONS —4. The Labor Problem. Edited by Richard Henry Edwards, Madison, Wis., April, 1909.
- THE REVIVAL IN MANCHURIA. By Rev. James Webster, China Inland Mission, London and Philadelphia. 1909.
- MISSIONS. Some Reasons and Requirements for Them. By Oscar Roberts. 4 cents. Oscar Roberts, Westfield, Ohio. 1909.
- JAPAN FOR CHRIST. By Rev. Charles L. Brown, D.D. 25 cents. Lutheran Board of Publication, Columbus, S. C. 1909.
- JAPAN AND INDIA. By G. S. Eddy. Illustrated. Student Volunteer Movement of India and Ceylon, 86 College Street, Calcutta. 1909.
- OUR SHARE OF THE WORLD. By J. Campbell White. Laymen's Missionary Movement, New York.
- ENVELOPE SERIES (Quarterly). October, 1909. Daybreak in Turkey. A New Study Plan. By Brewer Eddy. American Board of Commissioners for Foreign Missions, Boston.

#### PAMPHLETS

- A VISIT TO MISSION CONFERENCES IN JAPAN, CHINA AND THE PHILIPPINE ISLANDS. Report of Thomas S. Barbour. Resolutions of the Conferences. American Baptist Missionary Union, Boston. 1909.





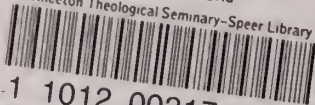
**For use in Library only**

For use in Library only

I-7 v.32

Missionary Review of the World

Princeton Theological Seminary-Speer Library



1 1012 00317 9415